

the workers, hired girls, and family sat together. The children of the tenants, workers, and landlord shared equally their work and play. The men cared for the horses, and the cows, as the most precious animals, were the special responsibility of the women. Work was a sacred thing for everyone, and H. learned that if she wanted to read, she had to suspend her book over the spinning wheel to avoid interruption of her spinning and carding. While all the girls of the household worked at their wheels in the evening, the grandmother told stories, or the mother sang folk-songs.

In accordance with a Finnish custom, the H. family derived its surname from the property it occupied. With each new residence, the family name changed. H.'s grandmother was a bright woman despite a lack of education, and served as the local doctor and midwife; physicians were unknown to those isolated regions. Her father was a man of some education. His religion, like that of all Finns, was Lutheran, but for this he had to a large extent substituted Tolstoyan philosophy. The mother's religion was more conventional, and though she did not regularly attend church, Sundays were devoted to reading the Bible. The children were forced to go to Sunday school, but their jaunt was picturesque. The girls lifted their top skirts, thereby serving the double function of preserving the upper garment, and revealing numerous and beautiful petti-

skirts. All went barefoot, slinging their shoes over their shoulders. On arriving, they pulled down their skirts, put on their shoes, and squeaked into church. Oddly, the squeakier the shoes, the finer they were considered.

Though the H.'s were well-to-do farmers, their four children did not secure education beyond that of the elementary public schools. In fine weather the children walked the three miles to school barefoot. A certain degree of education was of special importance for all Finnish children, as no marriage certificates were granted unless both the bride and groom could read and write. In remote districts, where there were no schools, house-to-house schools were conducted by traveling teachers.

H. feels sorry for her children raised in this country, because they are deprived, in American city life, of the kinds of carefree pleasures which she enjoyed as a girl in Finland: games, tending the animals, picking berries, shared by groups of farm children. She recalls with particular fondness her native landscape, a flat country covered with forests of birch, fir, and pine, and abundant with wild flowers. She could find no English word properly to describe the midnight sun.

The attitude of the Finnish people toward animals is particularly interesting. Cows were considered valuable

Digitized by the Internet Archive
in 2024 with funding from
National Historical Publications and Records Commission

enough to tend and house magnificently; the minister preferred them to all other gifts. When H. stole five little birds from a nest and showed them at home, she was severely punished, and made to restore them at once. The sale of a favorite stallion, although at a tremendous profit, was a painful incident for the entire family.

The minister, though considered necessary to the lives of the people, was not shown the regard accorded the blacksmith, the most respected citizen of the community. To quote a common Finnish saying: "It is better to be hated by the minister than by the blacksmith." There was recognition of the mercenary manner in which the business of God is often transacted in the saying, "as bottomless as a minister's back". The blacksmith, on the other hand, was awaited with anticipation, and the best cheese-makers were put to work before his arrival, at harvest time, to prepare a fine cheese for him.

Particularly interesting is the immaculate condition in which human beings, animals, and habitations are kept. Before a workman will accept work at any place he verifies the fact that there will be a steam bath at his disposal. Every day he must have his steam bath, and there is always elaborate steam-bathing before holidays. An illustration of the attitude toward cleanliness, thrift, and work, is the tale handed down to H. by her grandmother: A man with a daughter married

a woman with a daughter. The woman, like all Finnish women, was an efficient soul, and her daughter, in consequence, was more able to understand the functions of womankind. The two girls vied with one another in performing their tasks, but the mother naturally favored her own child. One day they were kneeding bread and the mother said to the girls, "When you have finished, wipe your hands on the calf's back". There was a barrel of water nearby from which the calf drank, and the clever daughter washed her hands in the water and wiped them on the calf's back. Thus the water contained added nourishment for the calf from the dough; the calf's back was clean because water had been wiped over his back; and the bright daughter's hands were dry. The stupid daughter took her step-mother literally--wiped the dough off on the calf's back. Thus the calf was dirty, the girl had hair sticking to her hands, and the calf was deprived of added nourishment.

The holidays, H. delightedly revealed, were many in Finland--so many that she had time to tell of only a few. In general, many of them are remnants of the days when Finland was under the Catholic church, and correspond in time, if not in content, with those in Catholic countries.

Midsummer comes on June 25th. For days in advance everything is scrubbed with sand, so that the sun may find it gleaming. All the rooms are decorated with flowers, and

a fragrant type of leaf scattered on the floors. Fir branches are strewn on the porches, and the paths in the courtyard are lined with birch branches. Feasting, dancing, and singing continue for innumerable hours.

Christmas is a very festive occasion; the usual steam-bathing precedes the day of Christmas Eve. This holiday, as do all Finnish holidays, lasts for two days. Everyone goes to church, and upon leaving there is racing in the sleighs. On Christmas Eve presents are distributed in a unique manner: the door is left wide open, the present thrown in, and the name of the recipient called out. The donor's identity remains a matter of guess-work. There is a Santa Claus known as Joyli Pukki.

New Year's is likewise celebrated for two days and prepared for with mass steam-bathing. One of the customs in connection with the other festivities is that of melting tin. The tin is melted, poured on the snow, and fortunes are told, based upon the shape the tin assumes, as for instance, a boat means a sea voyage.

The Eve of Easter reveals another quaint custom. It is the time when young girls can see their sweethearts if they apply the proper ritual. Two mirrors are placed opposite one another and candles are set between them. Amidst the myriad reflections the figure of the sweetheart appears.

Other types of ceremonies are abundant. One of the most interesting is the funeral celebration. In H.'s time, eating, and singing in honor of the dead sometimes extended for a week.

Finland.

H.H., the informant, dates her recollections from 1885 to 1900. Her father was a prosperous landowner whose properties extended over a considerable territory in the swampy lands of northern Finland. The H. farm, like others in the region, specialized in dairy products, with rye, oats, and barley as secondary crops, and was extensive enough to have its own mills, and to require as many as forty laborers, and six hired girls to carry on the work during the harvest. In addition to the holdings cultivated under the direct supervision of the father, part of the land was rented to four peasant families. Although the rent was paid in labor on the landlord's property, instead of in cash, there was no servility in the tenant's relation to the owner, as in other parts of eastern Europe. When the tenant moved away, if he had built his own house, the landlord was obliged to reimburse him at a fair price.

The butter produced on the H. farm was of such superior quality that a state college was established there to propagate the science of butter-making. Twelve girl apprentices considered themselves fortunate to learn one of the most highly respected trades in Finland. Their fine product was packed in barrels and shipped directly to England.

An equality of social relations was characteristic of life on the farm. Meals were served at a long table where

the workers, hired girls, and family sat together. The children of the tenants, workers, and landlord shared equally their work and play. The men cared for the horses, and the cows, as the most precious animals, were the special responsibility of the women. Work was a sacred thing for everyone, and H. learned that if she wanted to read, she had to suspend her book over the spinning wheel to avoid interruption of her spinning and carding. While all the girls of the household worked at their wheels in the evening, the grandmother told stories, or the mother sang folk-songs.

In accordance with a Finnish custom, the H. family derived its surname from the property it occupied. With each new residence, the family name changed. H.'s grandmother was a bright woman despite a lack of education, and served as the local doctor and midwife; physicians were unknown to these isolated regions. Her father was a man of some education. His religion, like that of all Finns, was Lutheran, but for this he had to a large extent substituted Tolstoyan philosophy. The mother's religion was more conventional, and though she did not regularly attend church, Sundays were devoted to reading the Bible. The children were forced to go to Sunday school, but their jaunt was picturesque. The girls lifted their top skirts, thereby serving the double function of preserving the upper garment, and revealing numerous and beautiful petti-

skirts. All went barefoot, clinsing their shoes over their shoulders. On arriving, they pulled down their skirts, put on their shoes, and squeaked into church. Oddly, the squeakier the shoes, the finer they were considered.

Though the H.'s were well-to-do farmers, their four children did not secure education beyond that of the elementary public schools. In fine weather the children walked the three miles to school barefoot. A certain degree of education was of special importance for all Finnish children, as no marriage certificates were granted unless both the bride and groom could read and write. In remote districts, where there were no schools, house-to-house schools were conducted by traveling teachers.

H. feels sorry for her children raised in this country, because they are deprived, in American city life, of the kinds of carefree pleasures which she enjoyed as a girl in Finland: games, tending the animals, picking berries, shared by groups of farm children. She recalls with particular fondness her native landscape, a flat country covered with forests of birch, fir, and pine, and abundant with wild flowers. She could find no English word properly to describe the midnight sun.

The attitude of the Finnish people toward animals is particularly interesting. Cows were considered valuable

enough to tend and house magnificently; the minister preferred them to all other gifts. When H. stole five little birds from a nest and showed them at home, she was severely punished, and made to restore them at once. The sale of a favorite stallion, although at a tremendous profit, was a painful incident for the entire family.

The minister, though considered necessary to the lives of the people, was not shown the regard accorded the blacksmith, the most respected citizen of the community. To quote a common Finnish saying: "It is better to be hated by the minister than by the blacksmith." There was recognition of the mercenary manner in which the business of God is often transacted in the saying, "as bottomless as a minister's back". The blacksmith, on the other hand, was awaited with anticipation, and the best cheese-makers were put to work before his arrival, at harvest time, to prepare a fine cheese for him.

Particularly interesting is the immaculate condition in which human beings, animals, and habitations are kept. Before a workman will accept work at any place he verifies the fact that there will be a steam bath at his disposal. Every day he must have his steam bath, and there is always elaborate steam-bathing before holidays. In illustration of the attitude toward cleanliness, thrift, and work, is the tale handed down to H. by her grandmother: A man with a daughter married

a woman with a daughter. The woman, like all Finnish women, was an efficient soul, and her daughter, in consequence, was more able to understand the functions of womankind. The two girls vied with one another in performing their tasks, but the mother naturally favored her own child. One day they were kneading bread and the mother said to the girls, "When you have finished, wipe your hands on the calf's back". There was a barrel of water nearby from which the calf drank, and the clever daughter washed her hands in the water and wiped them on the calf's back. Thus the water contained added nourishment for the calf from the dough; the calf's back was clean because water had been wiped over his back; and the bright daughter's hands were dry. The stupid daughter took her step-mother literally--wiped the dough off on the calf's back. Thus the calf was dirty, the girl had hair sticking to her hands, and the calf was deprived of added nourishment.

The holidays, H. delightedly revealed, were many in Finland--so many that she had time to tell of only a few. In general, many of them are remnants of the days when Finland was under the Catholic church, and correspond in time, if not in content, with those in Catholic countries.

Midsummer comes on June 25th. For days in advance everything is scrubbed with sand, so that the sun may find it gleaming. All the rooms are decorated with flowers, and

a fragrant type of leaf scattered on the floors. Fir branches are strewn on the porches, and the paths in the courtyard are lined with birch branches. Feasting, dancing, and singing continue for innumerable hours.

Christmas is a very festive occasion; the usual steam-bathing precedes the day of Christmas Eve. This holiday, as do all Finnish holidays, lasts for two days. Everyone goes to church, and upon leaving there is racing in the sleighs. On Christmas Eve presents are distributed in a unique manner: the door is left wide open, the present thrown in, and the name of the recipient called out. The donor's identity remains a matter of guess-work. There is a Santa Claus known as Joyli Pukki.

New Year's is likewise celebrated for two days and prepared for with mass steam-bathing. One of the customs in connection with the other festivities is that of melting tin. The tin is melted, poured on the snow, and fortunes are told, based upon the shape the tin assumes, as for instance, a boat means a sea voyage.

The Eve of Easter reveals another quaint custom. It is the time when young girls can see their sweethearts if they apply the proper ritual. Two mirrors are placed opposite one another and candles are set between them. Amidst the myriad reflections the figure of the sweetheart appears.

Other types of ceremonies are abundant. One of the most interesting is the funeral celebration. In H.'s time, eating, and singing in honor of the dead sometimes extended for a week.

W. has happy recollections of his early life in a small city of eight thousand inhabitants in southwestern Finland. His father, a church chanter, was a man of sufficient social elevation to secure for his sons all the education offered in the municipality, complete college preparatory training. W. was a gay person for whom the religious holidays, necessarily strictly observed by his father, a servant of God, meant nothing more than a vacation. The festivities of Finland offer plentiful opportunity to really indulge in the pleasures of feasting and joyful entertainment. Certain occasions distinguished by their gaiety have impressed themselves on W's memory.

Christmas, in W.'s household, was celebrated in traditional Finnish fashion. Deserting the Christmas trees and candles illuminating the shiny, scrubbed dwelling on Christmas Eve, the family always departed en masse to the bath-house to steam themselves. Of all feast days, W. remembered none superior to this one; there was an abundance of all types of food, but the rice porridge and dried fish were dishes common to all Finnish families, rich and poor.

Easter was the next best time, so far as W. was concerned. Everyone rose before sunrise and went egg hunting. After church there was a wonderful drink, mamni, made of malt and served with rich cream and sugar in little cups fashioned

of birch bark. The children played and ate uninterruptedly the entire day.

Shrove Sunday was particularly devoted to children. The adults joined the activities of their youngsters on this day, and there was universal enjoyment of sledding, skiing, skating. The special food characteristic of this holiday was a kind of bun, which soaked in boiled milk, swelled to tremendous proportions; this was likewise indulged in by the grown-ups, proof enough of the children's property rights to that day.

Carefree youth, and the freedom of post school days, made the sea a fascinating future. W. became a sea-man.

I was born in Jyvaskyla, central Finland, the tenth child of a poor family. Education was the primary reason for being of the city of my birth, but it was not similarly my reason for being in Jyvaskyla, for I had not even the ordinary advantages of grammar school learning. The city was built around the teachers' college established in 1852. People from all over Finland came here for their certificates, and the town was composed of some three thousand individuals, either students or tradesmen.

My father was a small farmer on the outskirts of the city, and had a difficult time earning the barest necessities for his huge family. Since we children were not wealthy enough to buy our way into school we were barred from any education. The schools had only a limited capacity and only those who could pay well for tutelage were admitted.

My father died when I was nine years old, leaving my mother, by that time a fairly aged woman, with me as the only youngster to support. She knew no other work than unskilled household drudgery, and we wandered from home to home receiving in return for my mother's poor services, equally poor living conditions. My only consolation during those years was in burying myself in the imaginative world of books; historical novels and poems especially delighted me, and I began to visualize my future as a glorious escape from poverty into

a world of wandering and conquest.

At sixteen my pleasant fancies were interrupted by the death of my mother and the necessity of learning a trade. A friend found me a place as apprentice to a cabinet maker. I resented spending most of my time at work and welcomed the suggestion that I attend night school and study a few things related to my future trade. Though I had never gone to school before, I did very well; strangely enough mathematics, until then a foreign subject to me, was especially appealing. It always amazed me to see other boys much bigger and brighter looking than I fail to solve problems that somehow revealed themselves to me; many times I was permitted to go home while the others struggled over the solution of theorems.

For three and a half years I stayed in Jyvaskyla, completing my apprenticeship. The moment I became a journeyman, my former fancies returned; I took the word literally and felt that I had to see the world. For a time I wandered from one cosmopolitan center to another in Finland, staying a short time only in these places and generally working at cabinet-making. When I was unable to secure this easily I was content with any job I could pick up, for I was mainly interested in gathering impressions of life around me rather than in making a place for myself for the future.

I was almost twenty-one years old, and my time to

serve in the army was approaching. I was in Viborg at the moment and conceived a scheme for evading service in the Russian army, which at the same time would enable me to broaden my field of wandering. All Finns in those days agreed on one point; they would not easily submit to service in the Russian army, they would oppose open expression of Russian rule in Finland. Upper and lower classes joined in opposing the Russian decree to the Finns demanding their conscription to the czarist army. I knew that even the highest of Finnish governmental officers would cooperate in the attempt of individuals to escape submission to the decree. Therefore I wrote the sheriff of my suburb outside Jyvaskyla asking for an eight months' foreign passport, and was granted the request with the full knowledge on the part of the sheriff that I would be outside of Finland when my time to be conscripted arrived. On the receipt of the passport I hurried to Helsingfors and browsed among the ships, looking for a job as sea-man. I knew no specialized type of work aboard ship and offered myself for any available post. Without much difficulty I was hired as a coal passer on a steamer sailing between Helsingfors and Hull, England.

I was born in Karelia, a province in the extreme southeast of Finland, on the border of Finland and Russia. The boundary line has been changed back and forth here a great many times between the Swedes and the Russians. In 1743 Savolaks, a province next to it on the west, and Karelia were conquered by Russia and held until 1808. During this period, large donations of land in this territory were made over to the Russian nobles. Hundreds of farms and villages, with their inhabitants, were literally handed over to these Russians. The Finnish peasants were an independent and free people, used to having the protection of their own laws and they were opposed to being treated like serfs. To overcome any opposition the nobles simply put corrupt officials to rule over the states. In consequence, these provinces were very poor and miserable. There were many revolts among the peasants but the conditions continued until some betterment was made by Alexander I. But it was not until the establishment of the Finnish Diet, in 1864, that a large sum of money was raised by the Finnish government for buying back these properties and re-selling them to the peasants.

My grandfather, through the help of the government, bought a small farm from one of these large estates. My father was born and raised there. Everything about these farms was most primitive and even to this day there are farms like this in northern and eastern Karelia. The buildings and equip-

ment date back almost one hundred years. There was always a small piece of forest land along with the meadow land on the farms; enough forest to supply fuel and timber for the farmer's own use. The livestock consisted of one or two horses, these are of the Finnish breed, small and shaggy, on the order of a Shetland pony, but they are very sure-footed and have great endurance. There were possibly two or three cows. These are also of Finnish stock; they are smaller and angular looking, but the milk they give is very high in butter fat. There would also be a few pigs and sometimes a few sheep and some chickens. In the fields there would be enough barley, oats, and rye raised for home use. The rye is the Finnish "staff of life". It is made into large flat cakes with a hole in the center. These cakes are run onto a pole and hung along the ceiling. It keeps indefinitely. Life here is reduced to its simplest terms and the family is self-sufficient.

At the best, there is very little surplus produced on the farms in Finland, excepting the dairy products which through the cooperation of the farmers, can be sold for cash. Butter has been especially important as an export product and because of the maintenance of government laboratories, it is of the very highest quality. It seems that dairying has been important to the Finnish farmer from a very early date. There is an abundance and richness of meadowing hay that has made

cattle raising both easy and profitable. In the meadows, the cattle graze three months out of the year; then there is still enough grass for cutting to supply the need for the winter. During the winter, the farmer can increase his cash income by working in the nearby state or privately owned forests.

Even with the maximum yield per acre from her farmlands, it is very doubtful if Finland could even be self-sustaining, depending on her agriculture alone. Crop raising, because of climatic handicaps, is a great hazard. The frost is the most dreaded hazard. Sometimes even in June or August the winter seems to throw a shadow over the summer. The fields of grain stand ready to ripen or they may have already begun to ripen. Then during the afternoon a strong wind will come up from the north, gradually dying down towards evening. The sky becomes very clear and takes on a greenish tinge. The temperature falls and by midnight the thermometer registers at the freezing point. When the sun rises it will probably register 2 degrees F. or thereabouts. The heads of grain are now covered with a thin layer of ice but as yet the grain is not damaged. It is only if there is a warm day following this that the kernel of grain will be transformed into a sodden mass and all its nourishment destroyed. The farmers' hope for the year is gone. This has been one of the worst natural enemies

that the farmer has had to fight against. The government, through experimental and government farms, is helping the farmer with his many problems.

My father left the farm when quite young and through his work in the forests came finally to Wiborg to live. This was about 1890 and I was then about ten years old. My father was working in one of the machine shops, and was getting, at that time, twelve to fifteen cents an hour. On this amount, because of a lower cost of living as well as a lower standard, we were able to have a roof over our heads and enough to eat. The Finnish working-man's diet would not include any delicacies. Coffee, of course, is one of their main standbys. In the summer there are plenty of berries, but fruits as a rule are scarce, pears and apples being the most common. There was very little done in the way of canning and preserving the berries and fruits that we had. In the winter there was a steady diet of salted and cured fish and meats. These were either eaten raw or cooked. This, with potatoes and turnips, and the dark bread, was the main food. Eggs and milk were always obtainable, but I think the people drank more coffee than milk. Sugar was hard to get and very expensive. There was some sugar-beet raising in the country, but not a great deal. The people get their energy-creating foods through eating a great deal of fat.

At this time, I was going to the elementary school but later I attended one of the Russian schools for boys and girls. This was one of the five or six higher-grade schools in Wiborg. These schools were adapted to all three races and to their different types of culture. I had already decided on my career, which was to be a postal clerk. This necessitated my knowing four languages, Finnish, Swedish, Russian, and German. The cities in Finland are all bi-lingual, Swedish and Finnish. Here in Wiborg the Russian language and a great deal of German is spoken.

At that time Wiborg had about twenty-two thousand inhabitants. The northern part of Karelia is very sparsely settled, most of the people settling in the south along the coast and around Lake Ladoga, the largest inland sea in the world. Nearly half of this sea is on Russian territory, as the boundary lines have been changed back and forth here between Finland and Russia. Wiborg was the first line of defense against invasion from the east. In 1293, the Swedish viceroy built the castle and fortress, which is still standing on one of the islands that make up the city of Wiborg. It withstood seige after seige but it was finally taken by the Russians and not until 1812 was it returned to Finnish sovereignty.

Wiborg is also an outpost for trade with the east, but during its Russian rule this trade was largely cut off

by Leningrad, situated only a few miles from here. With Wiborg's return to Finland, its trade was revived and it is now the largest lumber export center in the country. This has been accomplished by the opening of the Saimaa Canal, in 1856, which connects the Saimaa Lake system with the sea at Wiborg, a distance of thirty-five miles. Finland has a very complete system of locks, canals, and water-ways which makes nearly every part of the country accessible to the lumber trade. In this way it is possible to calculate exactly what it costs per log to send wood from the forest to the port. These lakes, rivers, and canal systems also make valuable routes through the interior, and in the winter when they are frozen over, they make fine natural highways and shorten the distances considerably.

Wiborg is different from any other city in Finland.

It is probably more picturesque, in an eastern way, because of its direct Russian influence. The streets are narrower and the houses are not so neat and trim as in other places, although on the islands and on the coast are many beautiful summer villas. But during this time it was not improved any by being surrounded with fortifications and earthworks, this being one of the principal Russian forts.

The country is occupied by Russian soldiers. The Finns are not allowed in the army and of course have no army of their own. But the Finnish peasants and the Russian soldiers

seen to get along very well. The soldiers have been allowed to help in the fields up until now (about 1900) but with times getting more critical between Finland and Russia this is of course stopped. There was probably less tension here between the military and the citizens than it was further westward. At Sveaborg, the fort outside of Helsingfors, the cannons were turned directly on the city. Here on the border we were in closer touch with what was happening among the Russians. The soldiers themselves were not any too well satisfied with the conditions in their own country. They were not quite willing to start in shooting down the Finns. This was proven later during the "strike" of 1905. But the Finns were now awakened to the danger of losing their freedom as a country and as a race. Their one aim was now to hold together as Finns. All other differences were forgotten.

I was then working for the government as postal clerk. This is not a highly paid position but along with the sick and old age pensions it gives one a sense of security. I married and established a home. The mail coming into the country came either via Stockholm or Leningrad. All letters were carefully scrutinized and censored especially those coming through Leningrad. Through the corruptions in Russia, everyone was under suspicion. The Russians were waiting and watching carefully for any sign of revolt on the part of the Finns.

Only once at Helsingfors did they even have a chance of calling out their armed forces against the people. Again Finland was up against a long, bitter struggle, and she has had many of them. But she again managed to get through this obstacle without losing her identity. Finland gradually worked out her own salvation in this crisis and everything seemed to be going well for us. But not so in Russia.

Being near the border, we were in close touch with all that was happening in Russia. The Czar soon had his hands full looking after his own people and leaving Finland more or less to itself. But Finland was too closely connected not to be involved in whatever happened in Russia. So we were due for another severe shake-up. When the revolution finally broke out we, on the border, might as well have been in Russia. From our experience, at least those of us in the lower classes, we could not be expected to feel much sympathy with the rulers of Russia. When the Bolsheviki were fighting to free the workers in Russia it was as if we were fighting a common enemy. That is, a great many of us felt that way. It was the natural working out of events.

I went into Russia after the revolution and the civil war in Finland. Having enough money to get as far as America, I only stayed there a short time. I had seen so much strife and uncertainty during my life that I wanted to get to a place where I might find some stability and peace.

My father was a "torpare", that is, he gave so many working days to the owner of a large estate in exchange for a small piece of land with a one-room house on it. There was just enough land to raise potatoes and a few vegetables and to keep a cow and a horse. Out of all the work that he could possibly do, he was not able to make more than a most meager living. Generally, too, he got a poor piece of land that the farmer did not want to bother with. For any improvements that he made, there were no compensations. This system gave the landlord such scope for oppression that it is gradually disappearing.

These homes were among the poorest, most desolate looking in the country, and, of course, very little improvement was made on the property because there was no compensation for the tenant when he moved out. And, since he made only a bare living, there was no money left to fix things.

Our home in the southeastern part of Finland was set far from the beaten track. It was near a lake, and the woods were not far away. Our home was a one-room rough hewn cabin with an old-fashioned built-in stove of stones in one corner. There was a window at either end. The beds were built into the walls, as were the rough wooden tables and benches. My mother had her spinning wheel where she would spin the yarns used for our stockings. Our house was never painted the cheerful red with white trimmings as were the nearby homes. There

was no feeling of security for these poor people. The arrangement was the same as in feudal times with the feudal lord having almost limitless power over his dependents.

Our landlord was not one of the worst to deal with, but different practises had unwittingly come into usage from the big Russian estates that had been granted when Russian conquered Finland. The Finnish peasant has always been a "free man" but these Russian land-pwners treated them like serfs, and a great deal of injustice was done these dependents. We lived in the southeast where traces of many of these oppressions were prevalent. I can always remember the hopeless struggle of my parents to keep a roof over our heads and to give us enough to eat. So many in this position became shiftless because of the uneven struggle that they had.

During the winter, we children would ski through the woods to our school. This we did even in the coldest weather. We did not have so far to go, as this was just a small school to accommodate the peasant children of the immediate neighborhood. There were possibly thirty children between the ages of nine and sixteen years. The teachers throughout were certified teachers. The village provided a house and furnishings together with firewood and a pasture for a cow. The state provided the salary, and this was enough because of the comparatively low cost of living, to allow the teacher to live as one of the small middle-class

workers. There were pensions for illness and old age. In this way there were enough schools established so that all children between the ages of nine and sixteen were able to get their elementary schooling without traveling too far. The Finnish children like school and they seemed to be very bright for they learned quickly.

During the summer, as we grew a little older, my brother and I could be of some help. This was mostly looking after the cows and helping along in the fields. We were never afraid of lost in the forest, and we could swim and row on the lake. We would explore to our hearts' content the islands and vegetations around us. There were plenty of wild berries around, and these would often supply us with food for our simple meals. Salt fish and dark bread were our staples, and we couldn't get along very well without coffee. Our diet was very limited, but we did have fresh milk and butter.

The women throughout the summer and winter did their washing down by the lake. In the winter, a hole was cut through the ice for water, and wash day was a big undertaking. There were always a number of families washing at one time, so it was not a solitary work. The clothes were beaten with large flat boards on the stoves, and it is surprising how white these heavy home-spun linens and men's shirts would be when they had gone through the process.

My father and mother were the Finnish speaking Finns, but the owner of the farm where we lived was a Swedish-Finn. There has been, and still is, much bitterness between the two races. Until 1830, Swedish was the official language used throughout the country. Only a few peasants in the outlying districts spoke Finnish. Within less than one hundred years the Finns have revived their own language, and along with it, the background and development of the real Finnish people. Although Finland has had in the past so much of the Swedish influence and many of their customs seem to be the same, there is a decided streak in the Finns that makes them different. The Finns have had so many hardships and have been such a loyal people both under Swedish and Russian rule, that they surely deserve to come into their own. There were no hostilities in the everyday life on the farm. The Swede probably felt superior, which, of course, he was, economically.

My mother died when I was ten years old. For about two years my father, brother and I stayed here, but it was finally decided that I should be sent to my aunt, who was then living in a small town near Helsingfors. The town was more of an industrial town. Since the death of our mother, we had taken care of ourselves as best we could. When a button fell off, we would hook our clothes together with a nail just so that they would hang on. The only civilizing influence that we had was school.

So I was somewhat of a barbarian, and I was in no particularly happy mood about going away. My carefree life suited me. My aunt, uncle and three children lived in a small cottage down near the mills. There were also a number of factories around the lake. My uncle was an electrical worker in one of the plants. As well as I can remember, his salary was something over a dollar a day. There six people to live on that. My aunt had taken me in out of the kindness of her heart. We had more room here than if we had been living in a larger city. In one of the large cities we probably would be living in a one-room house. The Finns do not seem to mind close quarters. My aunt's little house had three rooms. Everything of course was of the simplest, but it was so different from the surroundings that I had been used to. I had never seen anything so neat and clean. By the window of the main living-room was a loom, and on this my aunt and oldest cousin had woven the long strips of carpet that covered the floor, the blue striped curtains at the windows, and most of the household linens. Different societies had started a revival of the old handicrafts among the workers. Salt fish, coffee, and dark bread were still our main diet.

The woods, the only part of my surroundings that reminded me of my old home, were all around.

I went with my younger cousins to the elementary school. This was a large wooden building, and there were over one hundred

children attending. My oldest cousin was then attending an adult high school nearby. This was on the order of a school for working men and women. Here anyone eighteen years old or over could attend the courses three or four months during the winter. They had to pay a small sum for this. Board, room, and instruction were about thirty marks a month. The instruction given in these schools was more of a general nature. There were no examinations.

My oldest cousin had now been working in a textile mill about a year. She was getting about twelve marks a day. I was able to get into the same work, and with the same amount of pay.

But things were getting difficult in Finland. Finland had been progressing in every way under the free constitutional reign of Russia, but now Nicholas had suspended her constitution, and Finland was under the dictatorship of a Russian governor-general. The Finns fought through these times as well as through so many other hard times that they have had to face. But they won now by passive resistance, not force. At this time all Finns were united for Finland's rights. The Swedes and the Finns had now the same goal. The lead was taken by the social democrats, which was then a strongly organized party. Everyone, no matter what his belief or principle, followed this party's lead. All work was to be laid down, and not until the people were clear as to the future of their country would the work be started again.

For a week factories, railways, schools, and shops--everything was closed. But this was one time when a general strike was a successful one. The Finns won, and about 1907 they set up one of the most democratic governments that any country had ever had.

During these times, everything was terribly upset. No one knew what was going to happen next. I decided to leave my native land.

I was born in the province of Mikkeli, in Finland. My childhood home was in a clearing of one of Finland dense forests, and the only means of communication to and from the outside world were the steamers that would come and go on the river. This river was about one-half mile from the house. A mile from where we lived was a larger settlement. Here there were about a dozen small farms and also the church and school which we attended.

My home, a one story building made of heavy timbers set in a small garden with gooseberry and raspberry bushes growing around it like a hedge, looked friendly and inviting. In the winter, before we entered the house, we would stamp and shake the snow from our coats and overshoes in a vestibule that was built out in front of the door. This was a protection against the cold winds. The barn was built, the same as the house, with windows so that there would be plenty of light when the cattle had to be inside during the long winter months. Beyond the farmyard the fields stretched out to where the forest raised itself as a dark background. These trees were a real protection against the cold bitter winds. Nearly one-half of Finland is wooded with deep forests of pine,

spruce, birch, and maple.

Spring did not begin until April. By the end of May the snow and ice would be practically gone. But when the long days of summer at last arrived, it was remarkable how soon the grain ripened. Both the men and the women worked in the fields during the harvest. The men forged ahead through the grain with the scythe, and the women followed binding the stalks into sheaves.

At our settlement and those nearby, the families lived by the interchange of labor. There was very little actual money exchanged in these small settlements. The younger men left to find work on the larger farms during the summer. In this way they were able to get their wages in cash or regular money.

Finland is a country of small farms. Over fifty percent of the farms are less than fifty acres. Under the government land reform policy the large estates of pre-war Finland have been broken up and parcelled out to former tenants. But through scientific farming, the fewer acres that each small farmer has now yield more.

I was not more than fifteen years old when I first started out to find work for the summer months. During my first season, I got ten marks a day (about twenty-five cents) with my board and room. I worked three months,

and by that time I had about ninety marks, or the equivalent of twenty-two dollars and fifty cents in America. It was big money to me. It would also mean a great deal to my parents when I arrived home in the fall. We would be able to prepare for the long dark winter months without so much of the customary anxiety. Our food and wood supply would have to be stored. In October our meat for the winter was butchered, salted, and cured. We could depend somewhat on the wild game that was to be had in the forests. The outer windows and doors were set up. And, of course, the animals must be protected from the cold the same as humans. It was like preparing for a siege. By December the lakes and rivers would be frozen and the ground covered with snow. Our communication would be more or less at a standstill. Skiing is the easiest and quickest mode of transportation. In this way we could always keep in touch with our nearest neighbors, and with horses and sleds we could take short cuts over the frozen lakes. Although Finland is located as far north as Greenland, Alaska, or Siberia, the climate is much more moderate. With the exception of Norway, Finland has a milder climate than any other country situated so far north. The large forests help a great deal in moderating the climate, distributing rains, and protecting the country from the cold winds. During the winter, Helsingfors,

the main port, has to be kept open by the use of ice-breakers. Sometimes these are of no help and navigation with the capital is closed altogether. When this happens, the steamers unload their cargoes at Hango, a port in western Finland, that is situated on a peninsula thrust out into the open waters of the Baltic which is never ice-bound.

With the beginning of spring, the ice and snow melt rapidly, causing violent floods throughout the country. As spring advances and warmer weather sets in, the farmer has to work overtime to insure a harvest later on. It is fortunate for him that during the summer days in the north it is light almost twenty-four hours. The summer weather is sunny and warm but rarely hot. Everyone is glad to be out doors. The farmers plow and sow. The grain crops are mostly rye, oats, and barley. There was not so much wheat raising because we were able to get all we wanted from Russia at a low price. Then, too, because of so much uncertainty with the grain crops, weather conditions often destroying them, there was a general low purchasing power throughout the country. The farmer turned more and more to dairying and cattle raising, as there is plenty of pasture land.

Now that I had been out on my own the summer before, I knew my way about. After helping my father with the early spring work, I was soon on my way. Again I worked in the fields during the summer, and being more experienced now,

I could demand more pay. The second summer that I worked out, my wages were twelve marks a day with board and room; this would be about thirty cents a day. There were no eight hour day on the farm. We were up at four in the morning and worked until seven or ten at night. During the short summer months in which the farmer makes his living for the year and enough food for the animals, the farmer needs a twenty-four hour day.

At the end of three months, I had earned 1080 marks (about \$27.50). My board and room was included. I sent most of this money home as I had been offered work for the winter with the same farmer. The money that I could earn meant more to them at home than my labor if I were to go back. With the help of most of the family, the necessary chores, especially during the winter months, could be done. I was then sixteen years old, and I knew that I had definitely left home as far as my economic situation was concerned.

My wages for the winter months were less than for the summer. I got about twenty-three cents a day. I stayed on the same farm during the winter and the following summer. But the winter after that, I decided to try my hand at the forest work. This was cutting and hauling the trees in the winter, and floating the logs down the river

to the mills in the spring. The work in the woods is strenuous, and the accommodations are none too good. We went into the woods in mid-winter. It took weeks of work to fell the giant trees even for a small clearing. Small cabins are built for the workers in which to eat and sleep. The beds were only hard wooden benches placed around the room. This was the first time that I had really been exposed to the bitter cold. We had to haul the logs over a narrow crooked road going over rocks and down steep valleys until we got to the edge of the river where the logs were piled. From here they were floated down to the mills as soon as the ice melted in the river.

The great forest resources of Finland were first exploited about sixty years ago. Now the government owns over forty per cent of all the woods and they are under scientific control so that there will be no wasteful use of them.

The forest work paid about eight or nine cents an hour at the time.. I alternated with the forest work in the winter and spring and worked on the farm during the summers. In this way I would have steady employment during the whole year. Wages were not high in Finland, but the cost of living is comparatively low, and I was able to send money home, and I was abso-

lutely independent.

But I was not contented. I wanted to see more of the world. I had never seen a large city, and I was then twenty-one years old. I wanted to see something besides the primitive farm and forest life.

Tammerfors is in the southwestern part of Finland. It was twelve hours to ride by train from where I was then located. This Tampere district is Finland's leading industrial section. I decided to go there and try my luck. The industrial development in Finland has taken place within the past sixty years, and the industries have grown rapidly. The city of Tammerfors had grown along with industry. The city fulfilled all my expectations.

Finland had formerly gotten her wheat from Russia. Now this supply was cut off. Finland did not have enough for the peoples' food. This was a critical time for Finland in many ways. They were watching Russia's entry into the world war very closely. Russia was then under the rule of the Czar, Nicholas, who was putting great hardships on Finland. So it was with great anxiety that Finland watched for the opportunity that might set her free. She had been under the rule of Russia a little over a century, but it was Czar Nicholas who tried to force the corrupt Russian bureaucracy on them.

Finally, at the end of 1917, after the Russian revolution, Finland proclaimed her independence. But it was not until the following year that her independence was established. During this time there was a civil war in Finland.

The Tampere district where I was then working, became the central point in the uprising. Being in an industrial center, the workers here were interested in what the Russian workers were doing and their object of economic equality. This found quick response and sympathy from the workers here. These workers were well organized. We were fighting for the equality of our fellow man, and we were not thinking of Finland's fight for her independence. For six months practically all industry was at a standstill. Property was destroyed. Many of those killed were skilled workmen, and many of the industrial leaders were murdered. It was a devastating struggle. It was through the help of German guns and ammunition that the white army, with the renewed strength, was able to defeat the "red army". Finland had won her independence at last. The Russian reds were driven out of Finland, and the Finnish workers who had taken part and who had not been killed were forced to flee. Many killed workmen went to Russia.

I could not stay in Tammerfors. I might have gone somewhere else in Finland, but after the experiences of the last year, there was a reaction. I felt disillusioned and uninterested. I had been in earnest about the ideal that we, as workers, were to accomplish. Now all I wanted was to get as far away from it all as possible. Most of my fellow workers had either fallen at the front or had left the country. I was able to get over the border and into Sweden. Although work was scarce, I managed to get by, and now my whole ambition was to see America. When I left Finland, I had no money. The only thing I could do was to try and get work as I arrived in Sweden. Within two years, I was in Göteborg and ready to sail for America. At the time I came here, times were not so very good, but I found the wages were far above what they were in Finland. I worked in the building trade as a carpenter. At home carpenters were getting about twenty-three cents an hour, plumbers received about thirty cents an hour. But even with the low wages, the interests of labor were well protected under legislation providing the eight hour day, free contract, unemployment insurance, old-age pensions, child-labor protection, and compulsory mediation of disputes. The social-democratic labor unions here, as well as in all of the Scandinavian countries, are well organized, and they are a strong influence in both political and social affairs.

In 1917 the Ministry of Social Affairs, which is concerned with labor protection, unemployment relief, labor exchanges, social insurance, poor relief, labor disputes, housing, emigration and social statistics, was established.

Serious unemployment has often occurred during the winter owing to the severe climate. There has been cessation of shipping, building and all out-of-door work, and arrangement of ordinary work to coincide with periods of seasonal unemployment by the establishing of labor exchanges and the carrying out of government projects.

The cooperative movement has had a great deal of influence in Finland as well as in other northern countries. The Pellervo Society, founded in 1899, was the beginning of systematic cooperative work in Finland. This society worked to promote the prosperity of the people by spreading the idea of cooperation among them. The practical work of actually forming cooperative societies started with the passage of the Cooperation Act in 1901. At the end of 1926 there were over five thousand cooperatives registered. There are over seven million members which includes almost every form

of activity, especially those in connection with agriculture.

These cooperative societies have been successful in aiding the rural population both in marketing their products and in purchasing and distributing supplies. This movement has had an uninterrupted growth, particularly among the rural population where it dominates all activities. As a merchandising medium the various societies rank foremost and are said to handle one-third of the retail and more than one-half of the wholesale trade.

Goods imported through the cooperatives have usually been purchased through Finnish agents of foreign producers, but toward the end of 1928, the Finnish Cooperatives were admitted to membership in the Scandinavian Central Office which has its headquarters in Copenhagen. For the future it is planned to purchase direct from the producers themselves through the agency of this central bureau.

Consumers Societies

The cooperative idea has been of notable importance to the farmers and the city residents through the development of distributing or consumers' societies. This group constitutes one of the most important channels for the sale of machinery and supplies for the farms.

They are said to handle one-third of the retail trade of Finland. They stock and distribute every kind of article sold through their numerous branch stores scattered throughout the country. It is estimated that thirty per cent of grocery sales are made through these societies. Commercial societies resemble in form the chain stores developed in the United States. In addition to numerous grocery stores, they operate a number of dairies, margarine factories, flour mills, bakeries, drug stores, cafes and restaurants, meat-shops, non-alcoholic beverage factories, and other kinds of commercial establishments.

Cooperative Unions

Their work consists mainly of carrying on a country-wide program of education in cooperation.

The Finnish Cooperative Wholesale Society has also started manufacturing establishments. The first factories were started in 1914.

The experience of the cooperatives has been found so satisfactory that a number of large department stores have recently formed cooperative purchasing offices.

Cooperation is an economic and a social reform movement. It is of considerable importance in eliminating the credit system.

Although the Finns have been dependent for seven centuries, they are a strongly nationalistic people. The

The Finnish speaking Finns were resentful when the Swedes, at the time of their rule, established schools throughout the country and tried to make the Swedish language and culture predominate there. The Finns wished to keep their own language and their own cultural background of which they were justly proud. But, nevertheless, Finland has always been influenced by Western Europe.

I am married now to a Finnish girl. She was born in this country, but her parents came here from Finland when they were young, and settled in one of the New England states. We all speak the Finnish language. This may prove that the Finns are a homogeneous race.

7.

When I was sixteen years old I had made all my preparations to go to "Naas" a crafts school which was located a short distance from my home town in the province of Vastergottland. I had sent in my application and was already to leave when I received word that I was too young to enter. I had my clothes and everything ready to start off and no place to go. It was a big disappointment to me in every way. As it happened, a friend of mine was home from America on a short visit. Inside of two weeks I had decided to go back with her and was actually on my way to America.

I was an only child. My father died when I was seven years old. My mother and I had been quite alone in the world since then. We lived in a small rented flat in the town where I was born. My mother lived on a pension and an accident compensation after my father's death. He had been an engineer and had met his death through an accident on the railroad. The pension was not so much but it enabled my mother to live comfortably in a very quiet and simple way. She was a careful manager anyway and we always got along fine as well as I can remember. I had finished my elementary schooling. I wasn't much of a student but I had set my heart on going to the "Slojseminariu" at Naas. This crafts school for teachers is known all over

the world and I have met several San Francisco teachers who have studied there. The school was just a short distance from where I lived and I had seen it many times. It was formerly a large and very old estate (herr-gård). The main building was almost like a palace and on its surrounding vast area of land were the cottages of the subordinates who lived and worked under the dominion of the estate. A very wealthy man had bought this property and for the first year or two he had devoted his time in remodelling the main building and in fixing up the workingmen's homes. He had no children of his own and when his wife died he was left alone on his big estate. He persuaded a young nephew to come and live with him here at Maas and to help him with the care of the place. The nephew in going into the workingmens' homes on the estate found it was no longer common for these people to work at the old handicrafts. During the long winter evenings they had nothing to occupy their time. In the old days the people worked with their hands in making their clothing and household goods. Now everything was bought ready-made and the people had stopped doing any kind of skilled work with their hands. The young man noticed this and noticed also that the people had lost something in the hominess and atmosphere of their dwellings by giving up handicrafts work. There was a cheapness and drabness in these poorer homes now that they

didn't have when the people used their creative abilities in the different crafts. Once in a while he found a home where the father was making tables and chairs and the mother was sitting at the loom weaving the curtains and rugs. In these latter homes the people seemed happier and more contented. There was an air of comfort here even in the simplest surroundings and the poverty-stricken and sometimes shiftless air seemed to have disappeared. The nephew spoke to his uncle about these things that he noticed. The uncle saw the idea that perhaps people might find more happiness in life if they had something to occupy their hands and minds during their leisure hours. But they would have to learn to use their hands for this while they were young. So these two gentlemen, the uncle and the nephew, started a crafts school for children on the estate. They taught the children first to carve simple objects from wood which was the material closest at hand. They figured that if the hand was trained in the skill of handling a knife in carving, this would help to get the hand in training for most any kind of work - more so than an untrained hand. This experiment in teaching the children was successful from the start. But it was impossible in this way to reach all the children throughout the country. The nephew then had another idea. Instead of teaching the children directly they organized a crafts school for teachers. The teachers

would be able to reach all the children in the country and they would be equipped to train the hand as well as the brain of the child. Both men now worked with this purpose in mind. The uncle built the large schoolrooms, auditorium, and gymnasium. He also managed so that the ones who came here, to attend the classes, had food and lodging. The younger man became director of the school. He arranged the course of studies, supervised the teaching, and gave lectures. He liked the work and was much more than a supervisor. He actually lived among the students and through sympathy and understanding became their best friend. He was interested in their circumstances and in what they were doing. From the very beginning the enterprise was a success. There were many students in the school and many more applicants that couldn't be taken care of. There were four courses during the year. It wasn't long before the school became known in other countries and teachers from all over the world came to "Naas" to learn to teach the education of the hand. I don't believe there is a place in Sweden so well known, the world as "Naas". The school was equipped to extend living accommodations, room and board, to the ones who came there to take the classes. At mealtime they sat at long tables and here one had the opportunity of sitting next to a teacher from the opposite end of the earth.

There were teachers from Japan, from America, and from Italy. Everything was arranged for their comfort and convenience, so that they would feel at home here both with the work and with one another. There were socials, music, and lectures in the evenings besides books, boats on the lake, swimming, and other arrangements for their happiness. The natural surroundings made the whole place into a huge park. There was a large lake with a path around it and trees leaning out over the water. Beyond the lake on a high bluff was an old observation tower. Here one could get a view of the countryside. When the owner died he gave the whole estate to the school. His nephew had charge of the enterprise as before. They now included courses in the older forms of singing games and other folk games and dances that were to be taught to the children. The teachers that came here were not only to bring back knowledge to the schoolroom but they were also to impart a happiness in work and living.

Our home, in Sweden, was a small flat of three rooms. But I remember that it was very homelike and nice the way my mother had it fixed up. The floors were just the plain painted pine boards and on these we had the home-woven rag rug runners. My mother liked to do crocheting and fancy-work and she had many of these pieces of hand-work strewn around on tables and chair backs. There was a regular flower garden of potted plants on a stand in front

of one of the large windows. In this sitting room my mother had her afternoon coffee. Whether or not there were visitors she set a small center table with her coffee service and she always had cookies and white coffee-bread on hand. It was a break in her uneventful day and I enjoyed it too, especially when I came home from school during the cold and snowy winter days. I had a happy childhood. At least I was as happy as children in general can be. There were so many ups and downs. I was probably spoiled, being an only child. And because my mother was so alone after my father died she naturally centered her attention on me. But I haven't had any particular ill effects from it. The world has treated me pretty well right along. I realize this when I see how many hardships others have to bear.

When I first came to America I stayed with my friends in New York City. After I had become acquainted with the city and with the new language I got work with a Swedish doctor. I was general assistant around the office. I don't believe that I was lonesome or homesick once during my first years in America. I met many people and I had a great many friends. It was all a lark to me anyway. I was of a happy and light disposition. But it was only natural that I often thought of my mother and I

did want to go back home and see her again. After I had been in America about four years I decided to go home for a visit. My mother was still in our old home and was living about the same as when I left. She had been alone all this time. She was very glad to see me but I was only home three months and it was terribly hard to leave her again. I knew that she would never leave her home and come with me to America and she probably wouldn't have been happy here. But I would never be happy in Sweden now. I was going back to New York to get married. And after having lived in New York the little town where I was born seemed pretty small and dead to me. Four years had made a vast difference in my experience and things were pretty much the same around my home as when I left the first time. It was always quiet and peaceful where we lived anyway. At least it seemed that way to me. I was young and I had never thought much about anything.

xxxxxxxxxxxxxxxxxxxx

Throughout the countryside where I was born were scattered small farms where each family got their living from tilling the land. This land was either rented or owned. It was a hard and bare living that was made. Although the province of Vermland has fertile and rich land, it has been under cultivation for so long that its yield is not so plentiful as it might be.

On our small place we were able to keep two or three cows, a few pigs, and some chickens. The vegetables that were used we raised in the garden. We raised enough wheat and rye for our own bread and grain for the animals. Everything that we ate came from our own farm and was prepared by us at home. Only the small kegs of salt herring, which is used a great deal in the Scandinavian diet, was shipped to us from a nearby city.

All our clothing and household linens were also made at home. Through the long winter evenings we would spin and weave and knit the stockings and mittens for the household. In the summertime the women would be out in the fields working along with the men. So in this case the old saying about a woman's work is never done, was literally true.

Our home was very small, two rooms and a kitchen. This kitchen was the main room of the house, it was very large and most of our activities were centered there. One of the other smaller rooms was kept in order for receiving guests, and the other was a bedroom. There were also two built-in beds in the kitchen which were used. The barn was a very important building on any farm. The animals were as well cared for as the family. During the long winters the cattle had to be protected from the cold. For a cow to get sick or die would be a tragedy.

There were seven in our family, five children, my mother and father. We youngsters walked three miles to the little country schoolhouse. During the winter we trudged through the snow, the younger children along with the older ones. In this way we got whatever education that was thought necessary. We were taught reading, writing, and spelling, arithmetic, some geography and history, and last but not least our religious training which was taught to us from the Bible daily. Our religious training was also in the hands of the minister, who through Sunday-school, church and the confirmation classes, kept our minds directed on the spiritual life.

Christmas and New Year celebration lasted long into the new year. Then in every home, be it large or small,

there was much cooking and baking and brewing. The Christmas tree had to be cut and dragged home from the woods. Copper kettles, floors, everything was scrubbed until it shone. So when Christmas Eve came all was in order and neat as a pin. The house was decorated with branches of evergreen, over the doors and around the windows. The candles were lighted, and the family and friends would sit down to a feast that the women had been preparing for days in advance. The Christmas fairy would leave presents underneath the tree and there was always something for each of the children. Then to bed, for on Christmas morning we were all up and ready for church at 4 A.M. And that meant everyone, those who rode and those on foot came through the darkness of the early morning to the little church with the flickering lights of candles at the windows and on the altar. Everywhere were branches of evergreen and as the notes of the organ filled the church each one felt the impressiveness of the occasion. The youngsters sat there in awe and wonderment until at last they fell asleep. Many of the older ones had a difficult time keeping awake during the long sermon. But asleep or awake there was a spirit over them that was different from the toilsome everyday life that all of them knew.

Mid-summer day in contrast with Christmas was a truly pagan holiday. There was dancing and the raising of a maypole in celebration of the returning sun after the long, dark winter.

Although material things were not plentiful in our home, and we were soon taught to make ourselves useful, there was a naturalness and wholesomeness in our lives that made us contented and happy. And of course we were young. So at the age of sixteen, when arrangements had to be made for my leaving home, it was with a sad heart that I thought of the future. The younger ones were growing up, there was less room, and it took more to feed us all. I could at least earn my own food and lodging by hiring out to some larger farmhouse or go to one of the nearby towns. My older brother had left home some time before. With luck he would now be well on his way to America. He had left Sweden because of the military training that was compulsory for all men who came of age.

It was a morning in early spring when I left my home. As we drove along in the fresh, clear morning air, there was the scent of hundreds of wild flowers growing along the way and here and there the white lilacs nodding their fragrance over the fence pickets as we went by.

I was on my way to one of the nearby towns where I was to

work as maid in one of the better homes. At first I earned only my food and lodging. For some time to come I would still be wearing my homespun clothes. I was untrained as far as any routine work was concerned but I stayed on until I became a little more proficient. At last my wages were two crowns a month. On the occasional visits that I made to my home I could now bring them a few trinkets from the city. It was the only happiness I could give them.

The future looked none too promising and I often thought of my brother far away in the land of plenty. I heard from him every so often; he was then living in Chicago. One day a letter came from him, he offered to help me with a ticket to America. I accepted the offer gladly.

9.
—

I was the eldest in a family of fifteen children and I have been on my own since I was fourteen years old. I was born in Goteborg on the western coast of Sweden. Goteborg is connected with Stockholm on the eastern coast by the Gota-kanal and is the second largest city in Sweden. It's a big industrial town as well as the main sea-port of Sweden. My father had a small government position as an inspector on the docks. Our home was a plain two-story wooden house with rather a large plot of ground around it. At the back of the house we had a large vegetable garden and fruit trees. We kept our own cow and a horse. Our place was on the outskirts of the town. It wasn't kept up especially well, what with the children climbing all over. We couldn't any of us do much more than tear things to pieces. There were nine boys and six girls in our family. My brother and I were the two eldest. I had already left home before the two youngest were born, but even so it was more like a boarding house than a home, especially at meal-time. Believe me it took some cooking, work, and a goodly supply of food to satisfy us. We lived comfortably enough as I remember, but my father's salary didn't reach so far with a family as large as ours. Parents

who raise a family like this deserve a medal or something. I can't say that I have many distinct recollections of my childhood days. I had hardly become conscious of myself and my home before I was out in the world. The fact of my leaving home didn't have the immediate effect of widening my sphere any. It was almost the other way around. I had been used to so many people around me ever since I could remember that when I got away from home I was somewhat isolated. My first job was as an apprentice in a printing shop. Here I worked just for my keep. This place was a little distance from my home but the man was a friend of my father so my parents knew that I would have good treatment. Which I had. I did many chores around the shop, ran errands, stacked papers, cleaned and swept. It was a perfect job for a kid of fourteen. I learned things pretty fast and I was quick in my work. My boss liked me and I stayed here until I was sixteen years old. Then I had a chance to get into a machine shop. I liked mechanical work and machinery and I didn't think I'd care to be a printer all my life. I have stuck to the machinist trade ever since and up until the last few years I have always had a good job at it.

I worked in my home town Goteborg during the last ten years that I stayed in Sweden. But I am not sorry to have seen as much of the world as I have in the last few years. When I left Sweden in 1922 it was during

the worst period of unemployment that the country had ever known. But Sweden, having had considerable experience in state or government intervention and control during the war, had been able to meet the crisis somewhat prepared.

The first unemployment relief commission had been formed during the first few months of the world war when it looked as if certain industries would have to shut down for lack of raw materials to work with. This first crisis did not materialize and the relief commission could have been dropped then. It was only kept up because of a number of stone workers, about fourteen thousand in all, whose work on the stony cliff coast of Halland and Bohuslan had become completely paralyzed by the war as it depended on the export of paving-stone to Germany, Russia, Poland, etc.

During the first year the owners of the industry tried to keep these stone workers together and helped them as best they could, thinking that the war would soon be over and conditions would soon be normal. But finally the government had to step in and take control of the situation. It was decided that the majority of these stone-workers would be able to find other employment throughout the country. These men were also used to the sea and fishing. There was also a scarcity of agricultural workers in the country because of the flocking of workers into the

industries which were now going in full blast. So a great many of these unemployed stone workers found work on farms. The work-relief commission did not step in until there was only about one quarter of the stone-workers that had not been able to find any other work. Some of the older workers and those with large families, etc., were left in their former trade and environment. These men who were left were put back to work on orders from different cities throughout the country, for paving stones to supply their needs for years to come. Other work that was found for these unemployed was forestation work. "Skogssallskapet" of Goteborg and other societies who were interested and who worked to interest communities, etc. in the preservation and replanting of old and neglected forest land, were able to put many of these unemployed to work. This was during 1916-1917.

In 1917 the blockade and the U-boat warfare became more acute. It became more difficult to import and export foodstuffs and the necessities of life. In the iron and steel works everything was booming. Even before the beginning of the war about sixty per cent of this output went into armaments. The Swedish steel and iron are of a particularly high quality. But the supply of raw materials for other industries was fast diminishing and the pressure was beginning to be felt.

The bread-rationing made less work for the bakers. There was no painting done during the regular summer season, because of the lack of linseed oil necessary for this type of work. The cotton and wool supply began to give out for the textile industry. Another stage of the crisis had now been reached. The work-relief commission now foresaw an extensive drop in employment from industry facing the country. But the conditions, at the time, were not so much of actual unemployment as they were of a shifting in the type and place of a peoples' work. There was a scarcity of workers on the farms, for so many had rushed into the cities and factories when industry had taken such an upturn during the first year or so of the war. Now the problem was to get a mobility and flexibility into the shifting of the workers in both the location and type of their work. A great deal of the work in Sweden is done by workers who shift their type of work during the seasons and also from place to place. The aim was now to relay the industrial workers, as the different industries had to close down through lack of materials, into the agricultural and forest work.

A systematic plan to do this was formed in the spring of 1917. The plan was successful as was shown through the fact that though more and more workers were let out from industry there was no marked rise of unemployment.

During 1917 there was very little direct relief paid out and this was mostly to bakers and painters. Not even the trade unions who had unemployment funds for ~~the~~ their members felt any considerable pressure on their reserve funds at this time. Intensive work on the farm lands to bring a maximum amount of yield was fostered in every way by the government. The country, because of the blockade, was now beginning to face a decided shortage in foodstuffs and grain. Sweden has never been self-sustaining in grains, etc. and during this time the crops had been very poor for the two preceding years. So a big part of the slack of work in the cities and industry was taken up by agriculture. Sweden is also very dependent on her import of coal as there is very little coal in the country. Now she was also faced with the shortage of fuel. The government started its fuel commission and first, by approximating the country's need in the way of fuel, started mobilizing all efforts towards securing the necessary supply for industry, for railroads, and for the people. They then rented or bought the privilege of cutting wood in the forests, especially in the dense forests of Norrland in northern Sweden. Thousands of men from all over the country were put to work on the project of cutting the wood supply for the nation. The government calculation on the fuel need was somewhat over estimated

as some of the factories cut their own wood and bought their own forest land. So in this case the government was left holding the sack with a big supply of cut wood on hand. The men that were put on these projects were suitable to the work and were taken from the ranks of those who had most recently gone into industry and those who had no trades. In this way the work was handled without too much loss in time and effort.

It was during the summer of 1917 that Sweden's comparatively large textile industry began to feel the effects of the blockade. At that time there were about thirty-five thousand workers in this trade. Of these there were about twenty-two thousand women and seven thousand minors. Goteborg was one of the centers for this industry. These factories had plenty of orders on hand and the prices were up so that big profits were made. Now they had to wait month after month until some sort of commercial agreement with the entente was made so that the necessary raw materials could be shipped into the country. During this uncertain time it was to the best interests of the employers to keep the workers together. With the high profits that had been made in the preceding months they were able to pay out a certain amount themselves to their unemployed as they were expecting at any moment to receive their shipments and the work then would go on in

full force. But the time went on until Christmas 1917 and nothing had been done to lift the embargo. So now the textile workers had to apply directly to the state for help. On New Year's of 1918 a state direct relief fund was put in operation in every commune throughout the country where there were unemployed textile workers. The direct relief, at this time, was not extended to any other trade except the textile trade. Because of the many younger women and children employed in the factories special attention was given them. They couldn't be sent out all over the country. And now during the long dark winter months without anything to do the relief commission planned a schedule of classes for them - something that would occupy their minds. Most of these workers had to leave school and start working when they were very young. Their knowledge and education had been neglected. A twelve to fifteen weeks' course in different subjects was given during the winter, the state paying for teachers, school-rooms, heat, light, and materials. Where they were able to, the different communes helped to defray these expenses. The students got thirty-five hours teaching per week. The subjects taught were cooking, sewing, washing and household care, shoe-repairing, wood-crafts, citizenship, trades laws, reading, writing, book-keeping, gymnastics, and singing. There were about two

thousand students enrolled. The young workers came without compulsion. In this way, during the winter, the time passed less monotonously for the unemployed textile workers. Everybody hoped that by spring the war would be over or else the needed imports would enable the industry to get back to work. But in the spring the war continued more fiercely than ever and no agreement with the entente had materialized. For the spring and summer there wasn't a chance of the textile industry starting up. And now the government was confronted with the problem of what to do with these unemployed workers during the spring and summer. The commission did not want to overdo the educational class work, insofar as the students would tire of them. And there was a possibility that the classes would have to be taken up again in the fall. By April a plan had been completed and work was arranged out in the country for those who could leave, and if for any reason they could not leave their home work was organized nearby.

Colonies were set up in different parts of the country and to these the factory workers were sent out in groups. The women picking berries and did light tilling and grubbing of the soil. Because so many synthetic articles had to be manufactured and put into use during these war times, these young women in overalls working in the fields were called "surrogatpojkar" or the syn-

thetic boys.

In Sweden there was plenty of work for everybody during the period of inflation following the war. In 1919-20 things were booming as they had done during the first two years of the war. It looked now as if the work of the war time Unemployment Commission was at an end and that it should be disbanded like the other war time organizations. Everyone was optimistic and thought that the peace slump which had been expected would not materialize. But in the summer of 1920 the deflation crisis was beginning to be felt in different parts of the world and the following October it reached Sweden in full force. The first marks of the depression showed themselves immediately in the labor market. The wages for unskilled labor dropped and there was a decided increase of women for housework jobs. In the winter of 1922 it had risen to it's highest peak. This was also the highest peak of unemployment that Sweden had ever known. They had a bad crisis in 1908-09 but there was only one-third as many workers involved then as in this later crisis. So instead of disbanding after the war, the Unemployment Commission was extended and expanded. In the fall of 1920 preparations were already being made to take care of the many workers throughout the country who would eventually find themselves out of jobs. To begin with, the Commission first sent out circulars to the different communities and advised them

not to start any unemployment relief projects until the beginning of the new year. Meanwhile they notified all employers to do their utmost to keep workers employed. The workers were admonished to make all possible effort on their part to find work and if possible to go back to their regular trades.

During the war the workers had been shifted around considerably both as to work and location and many had not gotten back to their regular trades. During this time the Commission was getting its plans ready to start work-relief projects in the communities which were hardest hit by the unemployment. Some direct cash-relief had to be given out in several places, but as the state work-projects were started, the workers were taken on these as soon as they applied for help. Work relief was one of the fundamental principles of the relief-program. The unemployed had to take the work that was offered them or lose out as far as any help from the state was concerned. During the first few months of the depression up to eighty per cent of the workers who applied for help did not accept the work-relief offered and so they lost out on any public help. As unemployment mounted higher and higher during the winter of 1921, many, many communities found themselves in the position of having to give out cash-relief. There weren't enough work-relief projects started to take care

of all the unemployed. Even with a social-democratic majority in the city administration Stockholm did not begin giving out any relief until in March of 1921. More work-relief projects were started and gotten under way as the unemployment situation became more and more acute. It was fortunate that during this particular winter the weather was comparatively mild so that the outdoor projects could be carried on in full force throughout the winter. Each worker was provided with a heavy woolen sweater and substantial shoes.

The Unemployment Commission's plan in relation to the different cities and communities was this: where the unemployment situation at any place had reached the point where public relief had to be administered, the city or community, if it was able to, would start its own relief projects. Over these the State Commission had no power. In the majority of cases these individual community projects paid higher wages than the state work-relief projects. But all work-relief projects wages were lower than the prevailing wages in the open labor-market. It was only the larger cities that were able to carry on their own independent relief projects. In the poorer communities and where there was a large percentage of unemployed the state had to take a direct hand in the matter. In these cases the communities suggested the kind of im-

provements or projects that were needed or wanted. These plans or suggestions were then carefully studied by the technical and social division of the central state commission which had the control and direction of work projects throughout the country. Each community paid whatever it was able to on the expense of its project. If the project was O.K.'d by the Commission the social consultants of the Commission decided on how many men were to be put to work and from which districts they were to be taken. Each community's own unemployed naturally were taken over by the state works.

During the first few months of the depression, before the need became too great, over half of those who were offered work-relief jobs and who were judged suitable for the work, refused to take it. In refusing the work they lost out on all help from the state. Quite a large sum of the public funds were saved in this way. As the unemployment continued and the workers found their small supply of funds dwindling there was naturally more willingness on their part to take the work that was offered. It was originally the Unemployment Commission's idea to limit all direct cash-relief to those who could show, by a doctor's certificate, that they were not able to do the work on the projects. But during the later part of 1921 unemployment had risen to

such a point that technically and financially it was impossible to create work fast enough to supply the demand. It was necessary to come to the rescue of the unemployed with direct cash-relief. The work-relief cost nearly five times more than the direct cash-relief per person, but the principle of work-relief was upheld by both the government and the "Riksdag" in the fight against unemployment.

From January 1921 until April 1922 the depression had entered and placed its stamp on every phase of community life. Consequently the unemployment problem became the most debated and widely discussed social problem in Sweden at the time. During the war and pre-war days unemployment had never been so widespread. Methods used to combat it and the system which had been gradually built up to fight it had never taken the foreground of the public's interest before. But now things were different. At the beginning of the year 1921 the Unemployment Commission gave a complete report of its progress and principles with suggestions for changes that would enable it to work to better advantage. The necessity for larger money appropriations for handling the increasingly bad situation was also stressed. The sum of forty-three and a half million kronor was granted the Commission. Of this sum, nine million went to the

state's railroads, telegraph-system, and waterworks so that they wouldn't have to discharge too great a percentage of their personnel. The question of unemployment and unemployment politics were of the uttermost importance in the "Riksdag". The wage-scale on the work-relief projects was one of the important points discussed. The social-democrats did not approve of the low work-relief wages. One of the fundamental principles and rules of the Unemployment Commission was that the wages paid on all work-relief projects should be lower than the prevailing wage-scale on the open labor-market. In the fall of 1922 the new social-democratic government under Minister Branting asked for a still larger sum to fight the crisis of unemployment and seventy million kronor was then appropriated for relief. It was in the later winter of 1922 that economic conditions began to pick up and there was a marked diminishing of unemployment throughout the country. During the spring of 1922 the Commission made special efforts to finish up the work on the different relief projects as soon as possible. But the projects which had been started had to be finished. In 1924 there was a re-organization of the Unemployment Commission whereby all the state's work-relief was combined and placed under the direct control of the Commission.

The fact that outside of the government and the "Riksdag" all control and centralized power was placed in the hands of the Unemployment Commission helped Sweden to adjust herself during and after this depression quicker than otherwise would have been the case. This central organ had a view of the whole labor market of the country, with authority and freedom of action in every way. It could act on and issue orders as the conditions changed from time to time. These orders would hold for the whole country or only for certain sections as different problems evolved. Such freedom and flexibility of action would mean, of course, that the central organ of control would have to be absolutely independent and also competent to handle any situation which might arise from time to time as it was not tied down by any fast rules or regulations. Certain conditions peculiar to the Swedish labor-market helped to a great extent in the manipulating and shifting of the workers and trades throughout the country. The policy of the Commission was on the whole restrictive. One of the fundamental principles involved was that relief, insofar as it was possible, should be given in the way of work or what they called constructive relief; and that all work-relief projects should have a definite program in that they should tie up with necessary public works and improvements.

Sixty-eight per cent of the work was road-building. This was a much needed work for the state because of the increasing automobile and motor traffic. Public buildings such as hospitals, etc. were also built. Machinery was used as much as possible on these projects. This policy helped to cut down the expenses of the work even though the workers were originally from different trades. The state relief projects, where comparisons were made, were done at a lower cost than those of private enterprises. And technically, the roads, bridges, etc. were constructed very well. The forest work that was done during this time was one of the most important and successful of the projects. In central and southern Sweden twenty thousand acres of forest, that through age and neglect had become unproductive, were reclaimed by the reforestation work of the unemployed.

There were many conflicts and clashes during this time between the social-Democratic government and the Unemployment Commission. Two of the Commission's principles were that all work-relief wages should be lower than those on the open labor-market and that relief should not be given by the state to those trades that were involved in labor conflict. The Commission had at different times considered as unlawful certain strikes and blockades, and had forced the relief workers to work on these strike projects under penalty of losing their chance for help unless

they accepted the work. This policy was bitterly fought by the trade unions. The unions were determined that their forty years of work in building up solidarity and protection among the workers should not be jeopardized under any circumstances. In March 1922 the government had to forbid the Commission to send the unemployed out on work where any regular labor conflict was prevailing and where the wage scale and conditions of the regular trade would be influenced thereby. The unemployment policy now became a political issue in the extreme. A compromise between the social-democratic and the other parties in the 1922 "Riksdag" led to serious difficulties later on when strikes in the iron, sawmill, and papermass industries brought on a widespread lock-out of these industrial workers by the employers. This consequence of the compromise of the 1922 "Riksdag" brought on much bitterness and a violent protest from the workers. The government then proposed a much milder application of the regulations bearing on the relation of public relief to labor conflicts. The proposition was not accepted by the "Riksdag" although a certain softening of the former rules and regulations were made. But the failure of this proposition to pass the "Riksdag" was the cause of the

social-democratic minister Branting stepping out of his post as minister. His place was taken by Minister Trygger.

The unions were particularly strong during the war and the years following. At the beginning of the war they had just recovered from the terrific set-back which they had experienced in the crisis of 1907, the work conflicts of 1908, and the big strike of 1909. During these years the unions had an almost complete catastrophic set-back. But by the beginning of the war the unions had regained their strength to the point where they were again able to show fight. During those intervening years all their work had been directed towards reorganizing and building up their strength and numbers. There was a slight set-back during the crisis of 1921-22, but after a year or two of more stable conditions the trade unions' membership had risen to a new high and they were stronger than ever. In 1910 the syndicalist labor organization (Sveriges arbetares central organization) was formed in opposition to and competition with the reformist trade union movement (Lanasorganisationen). Collective agreements have formed the basis of working conditions under which the unions have functioned in Sweden. When the war broke out the changing and unforeseen conditions which follow-

ed made it difficult for these agreements between workers and employers to function. There were wide discussions between the groups as to their validity and binding power under these conditions. The employers, because of the uncertain times, and because of the shortage of capital for work-producing enterprises, felt that these agreements which had been made previously with the workers should not now be held binding. And as the prices on commodities rose and the value of money fell the wage-scale of the collective agreements made the real wages of the workers less and less. The prestige and the form of the collective agreements was saved during this time in that a certain part of the workers' wages were held back by the employer until a certain time and the raises in the workers' wages were given in the form of extensions during the time of the high prices. During this time the collective agreements were not altered in any way and they were used more than ever during the years of the war and the following years of depression.

I would probably have been better off had I stayed in Sweden but I am not sorry to have seen as much of the world as I have during the last few years. As I said, I left Sweden during the depression that followed the war. Sweden had had so much experience

in state and government control during the war that she was able to take a guiding hand in the most acute unemployment crisis that she had ever known. During the war the government had to take charge of almost every phase of the peoples' existence, and from this experience they learned a great deal in the way of state householding. The conditions of import, export, and production of foods and necessities of life, especially during the last two years of the war, made it imperative that the government take over both the channels of production and distribution of goods. During the first two years of the war it was possible, at a high cost, to keep up the import of necessary food stuffs. But after 1916 it was almost impossible to get anything into the country. Owing to the risk and expense of shipping, import and export could only be carried on under the direction of the government. Food supplies and their distribution were the first considerations. To this end the government had to take an inventory of all supplies already in the country and then regulate exports of necessities before everything had been shipped out with no chance of getting anything back into the country. Finally in 1917-18 there was a complete rationing of foods by the government. Just before the end of the war conditions were so critical that it was only through the strictest mobilizing of resources throughout the country that the

people pulled through the crisis without undue suffering.

Not within the past hundred years had the people been so close to knowing what it felt like not to have enough to eat. The shortage of grains was felt the hardest. Because of natural conditions the crops for the two previous years had been very poor. Especially in 1917 were the grain crops the poorest that the farmers had known in fifty years. This all helped to make matters still worse.

Industry, too, was government-ridden during the war. The prospects for industry in Sweden looked fine during the first two years. We were able to get the raw materials for manufacturing and the warring nations needed the things we made. But as time went on the imports began to be cut down and it was difficult to get supplies. It began to look bad even for industry. Luckily the government intervened before all the raw materials were used up. Industry didn't like the government to take over its business but it had to be satisfied. The whole market had become unstabilized. During the boom times all sorts of new enterprises had sprung up. It was a mushroom growth almost overnight. There were all kinds of commission men and the unlawful selling of foodstuffs going on at a great rate. There was wild speculation on all sides and no doubt fortunes were made by unscrupulous rascals

at this time. It was a delirium. There were people, at that time, who actually thought that Sweden was going to become a world center of commerce. One after another of the big international commercial houses saw the light of day and after having spent its share-capital disappeared completely.

The old, regular, and honorable tradesmen were pushed aside by the jobbers. The papers were full of advertisements of anonymous persons who wanted to buy up foodstuffs in quantity. These foods were then sold unlawfully to the people who were all too anxious to buy and who were able to pay the highest prices for it. Where there was successful speculation the profits were enormous as was shown by the income tax and wealth assessments during this time.

I remember the boats going out of Goteborg with the Swedish colors painted all over their sides. The neutral flag was not so much of a safety device, as England had given orders on her ships that, in case of danger, the neutral flag was to be raised. It took almost three times as long to cross the North Sea as during peace times. During the intensive U-boat warfare there wasn't a boat that went out or came into the harbor. It was a bad time for all. After the war the bodies of both German and English sailors were washed up on the Swedish coast. They were buried here side by side.

10.

The place where I was born was only a few miles from the borderline between Sweden and Finland. It was a clearing in one of the dense forests that cover this part of the country. My grandfather had settled here before my father was born. At the time that I was born there were probably a dozen houses scattered about. We had to go nearly eight Swedish miles to get to the church and school. But we had several natural advantages that favored the growth of a community here. There was a large lake close by where the people could get fish. The woods supplied all building materials for the homes and farm buildings and also the fuel that was used. And in these same forests it was possible to obtain wild game. There was also a good supply of grass for the cattle. This was cut and put through a drying process for the winter months when the cattle could not get out to graze.

My father owned a large tract of forest land but it was of no value to him except in cutting the trees for timber and fuel to supply his own personal use. My father and grandfather before him, had bit by bit cleared and cultivated the land on which we now lived. There was now enough land under cultivation that at least during the good years my father was able to harvest enough grain for the porridge which was a big part of our daily diet. The farmers here led a peaceful existence, although their lives were filled with hard work.

But my father would tell of the famine years that had visited them so often. During these years the people had to mix the bark off the trees with hard grain. Out of this they baked their bread. At times when their need had been desperate they had only the bark to use for bread. The poor cattle had to eat pine needles and old rotten straw. These bad years were hard on both people and cattle. Sometimes the people travelled twenty or thirty Swedish miles to get a bushel of oats or barley. There were no railroads here in the northern part of Sweden at that time.

Sweden has had many bad years, but the worst blight years were between 1690-1700. During these years, the seasons seemed to be disturbed from their natural order. At times the leaves were sprouting in February and the migratory birds would arrive. The people would begin their spring sowing. But in May they were riding around in sleds. At times, in August, the ears of grain hung in icicles in the fields, but in September one could pick wild raspberries. Sometimes the winters were so severe and long that the wolves, through hunger, were driven to attack the people in their homes. The spring sowing could not begin until midsummer. Only here and there a few green blades would come up in the fields; otherwise there was only the black dirt. The King (Karl XI) bought up grain to divide among the people. But the misery was on such a large

scale that more than a hundred thousand people starved to death. Whole villages died out, and in these places the church doors were locked and the keys sent to the King. My father told of the bitter hardships the peasants have had to face.

Then I heard my father tell of the time when two finely dressed gentlemen stopped at our home and talked to my father about our forest land. They offered him one thousand kroner to buy the right to cut down the trees that were grown to a certain size. This proposition was for a period of fifty years. My father would have the right to cut whatever timber he needed for his own personal use. This transaction seemed too good to be true, to get one thousand kroner merely for the privilege of cutting down trees. To my father this was a great opportunity. These great forests, up until this time, had stood dense and forbidding and had been of no particular use to the farmers. My father thought that he would be very dumb to say no to this offer. He signed the contract and both parties were greatly pleased. The two fine gentlemen left with the signed contract, and my father sat there with the largest pack of bills that he had ever owned or ever seen before. He was now the envy of all his neighbors. The news of the transaction spread quickly. But soon every one who owned any forest land had the opportunity to

sell outright or the rights to cut down trees. The big wood manufacturing companies and the sawmills were beginning to buy up the forests throughout the country. Often these companies payed only a few hundred dollars for the clearing rights or the ownership of the forests whose value would soon run into the hundreds of thousands. But to the poor farmer, who could hardly raise enough to even feed his own family, these transactions seemed like a gift direct from heaven. The farmers now began to feel prosperous and comfortable through this business of selling, cutting, and hauling timber for the large mills and manufacturing companies. The sawmills that had been run by water power were now replaced by steam saws. Industry was on a larger scale now than it had ever been before.

My father was caught in the midst of these changing conditions. Like him, thousands of other small peasant farmers sold their forests and lands and in this way came under the direct employ of these large lumber companies. My father now rented a piece of land large enough for a small house for his family. We did not give up farming entirely. Our place was just large enough to raise a few necessities for the family and to keep a few animals. We kept a cow, chickens, pigs, and my father had to have a team of horses to use for the hauling of logs during the winter.

My father was thrifty and level-headed but in many

cases the income from these transactions would go as quickly as it had come. These peasants, who had at one time been small but independent landowners, now had nothing of their own and were dependent on these large companies for their support. They now, in many cases, rented the lands from the companies and they did not feel like making the improvements or keeping up this rented property, as when it was their own. The forests were kept in better shape by the companies but the farm lands deteriorated.

I grew up under these conditions. I was not raised as a farmer. As soon as I was old enough I worked in the forests and sawmills. During the time I grew up and when I was ready to go to work, conditions had changed radically.

The old apprenticeship system had now become extinct. In Sweden the guilds had been in force up until 1846. And until the year 1864 an apprentice had to prove himself capable to be a master in whatever trade he had chosen before he could practise this trade. But in 1864 and after, there was a complete freedom for each man and woman, who had come of age, to pursue his own means of livelihood. They could now support themselves through any kind of work or trade that they could find to do. There had also been restrictions between the city and the country. All buying and selling had to be done inside the city. All workshops had been forced

to move to the city, and if anything was to be sold it had to be taken inside the city gates.

But all this got to be a thing of the past when factories, mills, and industry in general got under way. There was now a big step forward in all industrial development. Everyone now felt that the time was ripe for taking away all restrictions to trade. And now began the time of free competition. These events developed later in Sweden than in other countries. The same movement had already spread into the large industrial centers of Europe. Most people now had the idea that through free competition each individual could really exert his energy to the utmost and sell his wares as cheaply as possible. There were no standards for the articles that were made. The public had to be on its own guard; otherwise it might easily be buying inferior goods. In Sweden the prices went up but the quality of the products was poor. Things were made under a trial and error process. Consequently there was a great deal of poor material on the market. When English leather was forbidden to be sold in the country, it was in order to help the Swedish tanneries, for the people here could not get good leather at any price. In some parts they had to go barefooted for lack of shoe leather.

The government did everything possible to help industry in getting a start. The state gave loans to everyone

wishing to start a factory. The factories got free land to build on and free materials to build with. Everything was done to further the industrial development of the country. It was even decided to wear only clothes that were made in Sweden. "Swedish suits for Swedish men" was the slogan, amid cheers and much handclapping. The lawmakers now had long debates on how these suits should look. The nobility were also for this movement and everywhere were lengthy, serious discussions on whether the coat was to have a collar or not, and if the revers were too large or small, and if there should be one or two rows of buttons on the coat. All of these problems were given the most serious consideration.

But all this generosity in helping industry did not work out so well. It was only by these artificial means that many of the factories could keep going. When the state finally could not support them any longer many of them went under. But the sounder industries managed to bridge over these difficult times and have kept on developing.

When I was twenty-four years old I left Sweden. At that time I was working in one of the big sawmills. This was in 1888 and at that time nothing had been done towards the betterment of the workers' conditions. We were utterly at the mercy of the employer. We worked as many hours as he saw fit, and at whatever salary the employer felt that he

could afford to pay. There were probably employers who might want to pay their workers more but if they did, they would be unable to sell their wares as cheaply as their competitor. It was a hopeless condition for the worker.

//.

I came from the southern part of Sweden, from the province of Skane. We lived near the western coast and from the coast it was only a short trip across the water to Denmark. You have heard the broad and very different dialect that is spoken by the people in this part of the country. It is closer to the Danish language and is quite different from the other dialects throughout Sweden. I don't know whether it is the Danish influence on the Swedish language or the Swedish influence on the Danish. But Skane has belonged to the Danes several times.

I lived on a farm in a small village not far from Lund. Skane has a wonderful climate and has the richest farming land in Sweden, although there is plenty of snow during the winters. As a child I remember walking through immense snow drifts on my way to and from school. But it is much easier for a farmer in this part of the country to make a living than it is in almost any other part of Sweden. The land here gives better crops both as to quantity and quality. My father owned too small a place to be called a "bonde". A "bonde" is a well-to-do and independent farmer who owns a large and valuable piece of land. My father's farm was small and he would often have to work on the large neighboring farms for a day's wages. But we were able to get along fairly well. I was the eldest of six children.

We managed to get enough to eat and enough warm clothes so that we didn't freeze during the winter. In the summertime we ran around barefooted. With the children growing up together in this way, there was always something for each one to wear. At times a dress would hang below the accepted length, but it didn't seem to hurt our feelings any. We weren't vain or fussy. We didn't have any personal belongings. We all shared in the common lot. Our home was just a small, wooden, three-room house and most of our waking hours, when we weren't out-of-doors, were spent in the large kitchen. This was the biggest room in the house. One room was used only for very special occasions and special visitors. Our neighbors were always entertained in the kitchen. The copper coffee-pot stood on the stove all day ready for anyone who might drop in. There wasn't any real visiting started until the coffee-pot was making the rounds. The kitchen was the nicest place in the house. It always looked pleasant and homelike to me. Along one wall were two painted beds in which some of the children slept. A large built-in brick stove filled one corner. I can see mother standing there stirring the Christmas rice pudding on Christmas Eve with the rest of the family sitting around the big, roughly made, wooden table. The children had their platters and spoons ready to begin eating as soon as the pudding was off the stove. Every-

thing had to be spotless and clean for Christmas Eve. The pine board floor was scrubbed until it was white, and fresh pine needles were strewn over it. The copper cooking utensils had been scoured until they shone. They were the highlights in the dim candle-lit room. Everything had to be in order for this special night. In the stables the cattle stood in fresh straw munching contentedly on their extra supply of fodder. We were living in a hard work-a-day world and for the majority there was only life-long poverty to face. But I often think how different our lives were then. Life was so much simpler. Nowadays on top of being poor everything is so complicated that there isn't a chance of really living. Our lives were uneventful and nothing seemed to change from year to year, but there was still much to look forward to and many things that we could then enjoy. There was Christmas and midsummer and other holidays. The contrast of these holidays with our everyday life was so great that they were high spots in the lives of both young and old. For us children there was the snow in the winter; we ran through forest and meadow hunting wildflowers in the spring; and we went in crowds to pick wild berries in the summer. Sometimes father made a trip into town and would bring us candy or something, especially something that we were not used to having. These things were all events in our lives. I can still remember

when I was confirmed and when I took my first communion. I was about sixteen years old. Each year the graduating class of the elementary school went for a whole year, following their graduation, to receive regular training in the Bible, catechism, and Bible history. This special knowledge was given us by the pastor of our commune. We attended these classes regularly, once and sometimes twice a week for a whole year. By the end of this time we were ready to be confirmed and to take our first communion. We were now supposed to be letter-perfect in every question pertaining to our study but as the eventful Sunday drew near we were pretty well coached on the questions that we were each to answer. This was probably a good thing as there were many who would not have made a very good showing as far as their learning was concerned, although I'm sure that we were all sincere in our purpose. On the Sunday that we were confirmed the whole class sat together in the front of the church before the whole congregation. Here we were given our examinations. On the following Sunday we were ready to receive our first holy communion. This was the height of our spiritual experience. On this occasion there was an air of great solemnity over the whole congregation. We were all dressed in our best Sunday black. Out doors was the shining brightness of spring and early summer. There was a deep silence as we

knelt around the semi-circle of the altar. I know that I had a profound feeling of earnestness and spiritual exaltation. Now we were each partaking of the holy wafer and the sip of wine..."Jesu blod"... As we arose I felt that I would go out from here to live only for the highest and noblest purposes in life. Our parents, work-worn and tired, were sitting there proud and happy. They had all had the same experience when they were young. I was so eager and happy. I really felt the wonder and beauty of the life in which I was partaking. The world outside was beautiful. I could see it through the window from where I sat. Later, as we passed out of the darkened church into the bright and clear spring sunshine, it seemed that this was also a promise to us of the fulfillment of our highest aims. I didn't see the stooped shoulders, the work-worn hands, and the worried wrinkled expressions of my parents. They had once knelt as I had done a few moments before and had felt the same inflow of spiritual power. We were all quiet as we walked home from church. It was not an occasion for hilarity or actual rejoicing. I know now that it was an initiation into life. My exalted moment had left me and I felt constrained and a little depressed. My mother and father were both serious. From what I know now they were probably reviewing their own lives. My father never showed any emotion in our everyday

life. My mother was a little softer but as I remember there were so few times when our real feelings could be shared. We all had our moods and deeper thoughts and feelings, but we kept these to ourselves. And there wasn't much time for contemplation. We were faced with hard physical work at every turn. Nothing came easily. As the eldest I soon had to shoulder responsibilities. I helped with the work around the house and looked after the younger ones. During harvest time, etc., I worked on a large neighboring farm where I received a few "kronor" in pay. I went on in this way until I was eighteen years old. My father often talked about America. He would often debate on the wisdom of going there. But it was hard to pull up stakes, sell the farm, and take a chance on something so far away. It wasn't as if there were only one or two persons to decide for. We were eight in the family including my parents.

When I was eighteen I left home and came to this country. This gave me an opportunity of getting here first and seeing how conditions were, to test the truth of what we had heard from friends and acquaintances who were already in America, for they were most enthusiastic about everything here.

I was born in Helsingfors, Finland, in 1881. I have no real recollections of the country as I was brought to the United States when I was four years of age by my parents. Now I shouldn't say that I have no recollections of my birthplace, because I do have one--a very vivid one--and that is about all I do recall, because of my age. You'll be surprised when I tell you. Guess you're expecting me to tell you about some tragedy, earthquake, shipwreck, or tidal wave. But it's nothing like that--it concerns a bath. Yes sir, just a bath. I don't know why, but I always remember it with a great deal of wonderment. Did you ever take a Finnish bath? Do you know what they are? Well, just before we came to this country I was reaching the age where I understood and was able to talk, and I can still see myself taking my first real bath and can remember how terrible it was. You know, Finland is a cold country and around Helsingfors snow covered the ground from eight to nine months of the year. Well, in the back of our house (as in every house there), in the yard there was a bath-house. Merely a little "out-house" built of wood and divided into two rooms. One room was used for undressing. In the second room, there was a series of steps. Next to the steps there was a sort of oven (open) in which there were large stones. A fire was built under these stones quite a few hours in advance of

bath-time. Then when the stones had reached a proper heat, barrels of water were poured over them in order to create steam. You then took pine boughs from a box in the other room and beat your body lightly. This was necessary to keep your blood circulating, and then you walked in the room filled with steam, to sweat. As you know, steam in a room is denser at the ceiling than the floor. That is what the steps were for--so that you could gradually ascend into the denser steam without receiving too much of a shock. A child is never too young to take these baths--he is allowed to as soon as he can walk. My father, Toivo, saw to it that I took my first one and took it right. After all of that procedure I just told you about, you run out into the yard stark naked and jump into the snow and roll in it to close the pores. When there is no snow, cold water is poured over you, out in the yard, and serves the same purpose.

I had one sister and one brother, a year and two years older than myself respectively. My father had a small grocery store in front of our home which he and my mother ran, with the result that we children did not get a great deal of care and were more or less left to ourselves. We were never allowed in the store--the back entrance was the nearest we dare approach; this we did frequently to see what we could steal in the "sweet" line from the lower stock

chances. Although I did not find it out until later, the reason my father decided to sell his store and property was because it was too much for him and my mother to run the family and run the store too. He could not run the place alone, could not afford to hire a clerk, and yet my mother could not take care of us and help run the store too, so he decided to sell. As I also found out later in life, that was not the only reason. My father hated Russians, and as you know, Finland was over-run in those days and domineered by the Russians. He had therefore decided that he would leave Finland. As he told me later, that was the only smart decision he ever made during his life.

J.L., an official of the Finnish government in one of the largest cities on the West Coast, is a cordial, well informed, intelligent person. Well over forty-five, he bears his years with the grace of a man who has spent a good part of his life out of doors; his ruddiness is evidence of seventeen years at sea.

J.L. was born in Helsingfors, Finland, but was educated through high school in Tavesthus. There he learned to speak English, Swedish, and other languages while he was very young--heeding the Finnish proverb: "A Finn who has not broken his tongue by the time he^s fourteen never will." In writing official communications he has the choice of three languages, but always prefers the English when he is in a hurry.

Immediately upon completing high school, J.L. went to sea, and doing very well there was rapidly promoted and eventually sent to naval school to prepare for officership. In 1907 he came to America, and it was from here he shipped out thereafter.

J.L. considers the school system in Finland far more practical than that we have evolved in the United States. The requirements for higher education are so different that fully ten per cent drop off every year during the high school course. High school is composed of eight grades,

and children enter when they are ten and complete the course, if they are fortunate enough to survive the requirements, by the time they are eighteen. Generally only ten per cent go on to university training, and in this manner there is a guarantee against over-production of professionals. The Finns, according to J.L., believe that children should be trained for their vocations early in life, and when they fail in school should be immediately sent to trade schools and promptly apprenticed to industry. In this manner young men and women of eighteen are full-fledged journeymen, are able to be independent, to marry and have families. After they have been journeymen for a few years, they can go to industrial school and emerge masters of their trade. According to J.L., there is little over-production of workmen and consequently relatively little unemployment. He was amazed at the continued invasion of the universities in the United States in the face of the trend in recent years indicating an over-abundance of professionals to fill our needs.

When questioned concerning the present government of Finland, J.L., indicated that the present democratic rule of Finland was the solution to the long agitated-for independent rule of Finland. There is at present a republic, with one parliament administering justice to the entire populace. The Swedish influence has not been entirely

eliminated, but there is no danger that Finland will ever again be subjected to foreign rule. The Russian influence was more obnoxious for a time than rightly it should have been, for proximity of Finland to Russia bred close relations with her present Communistic Government. This situation has been alleviated in recent years by outlawing the Communist Party of Finland. Another measure in protection from Soviet Russia is a large army on the border. Finland maintains a conscripted army and a tremendous Home Guard as a guarantee to her independence. At very short notice Finland could call out half a million trained soldiers. There is no capital punishment for crime other than high treason.

Mrs. W., a strong, healthy looking woman appears to be no more than forty, but the date of her birth, 1877, reveals an accumulation of fifty-nine years. She was born into a poor family of northern Finland in an isolated town of two thousand inhabitants. There were seven children in all, three of whom did not survive early childhood. Life for the remaining youngsters lacked even a minimum of youthful luxury, for the family continually battled poverty. By the time Mrs. W. was eleven years old, she was charged with the responsibility of caring for the children, doing the laundry and cooking. Very frequently there was nothing whatsoever for the children to eat, and they were put to bed to sleep away their hunger.

The mother was a religious woman and taught her child to believe in a benign God. Mrs. W. lost her religion in a not uncommon manner. One night when it was about ten the family had left her alone. Having had no dinner she became very restless, and searched the house for just a bit of something nourishing, but nowhere in the place was there so much as a crumb of bread.

Crying, but still hopeful, she kneeled for hours praying to God for food. When none was forthcoming faith fled forever.

In the further details of her life in Finland, there was only corroboration of the neglect administered the financially less fortunate by the Almighty. The family celebrated all the holidays, particularly those of religious nature, but to Mrs. W. there was on these occasions only an additional emphasis on the cheerlessness of their lives. On Christmas Day, while others feasted, there was for them nothing more than a tasteless porridge without cream or sugar. Those seasons distinguished by a greater prosperity were memorable for the presence of a rarity, dried fish, the Finnish Christmas food. At these times the children received presents, generally a five-cent package of cookies. Ordinarily, however, the holidays were marked by their severity and quiet. Though other people were joyous, for they possessed the wherewithal, this family divided the time between church and Bible study at home.

Since the town was not at that time accessible by train, the educational facilities for the poor were scarcely adequate. Mrs. W. never went to school, but was taught to read and write by her mother whose text book was the Bible. One event marking those drab years

was her communion, known as rippikirko. In Finland young people cannot get married before they are able to read. When the girls reach the age of fifteen, they are required to attend a two weeks' school conducted by priests in the vicinity. Here they are coached intensively in reading and Bible study; at the end of the period an examination reveals whether they will be permitted to marry. If they fail to pass, they are required to be re-examined each year, and cannot consider matrimony until they qualify. Mrs. W. passed.

The year preceding her communion Mrs. W. had started to work in a match factory. No law prevented child labor at a miserable wage, and the experience only added to a growing discontent. For four years this drudgery continued and then Mrs. W. married a baker, her labors shifting to the bake-shop.

After five years they received word from friends at Fort Bragg that life in America was highly tolerable. They sold their business and in 1900 arrived at Fort Bragg.

I belong to the Swedish element in Finland, a Swedish-Finn. I was born not far from Abo, Turku in 1892. My home was situated on one of the innumerable islands which are almost a continuous archipelago from the coast at Abo to the Aland Islands, halfway over to Sweden. There are many country homes and villas built on these islands. These places are connected with the city of Abo, or the coast, by small steamers that make their way through the smooth waters around the islands. Almost each bay had its own landing place for the boats. This shore is so mild and sheltered that there are poplars, maples, elms and oaks growing here that cannot be found elsewhere in Finland. In the spring we have a great profusion of wild flowers. Some spots are covered with pansies and lilies-of-the-valley. In places the shallow lake inlets are filled with reeds. It is a most idyllic spot and the people enjoy to the fullest the brief summer months. They row, swim and camp out.

Our home here was one of the several low, rambling frame houses, set in small gardens occupying one island. The house was very comfortable with large pleasant rooms, and big windows letting in all the sun and light there was. Everything was very simple, painted floors and walls.

There was no feeling of stuffiness. There were, of course, stoves in every room and generally large folding doors between the main rooms. We could live here the year round if we wished but there were no schools on the island. As the children grew up they attended school in the city of Abo.

Our original estate was a grant of land given my great-great-grandfather, by Gustavus Adolphus, for his fighting in the Thirty Years' War. We were originally Swedish but among the Swedish element in Finland there were many descendants of Scotchmen and Englishmen and many others who as adventurers fought under the Swedish flag and were rewarded by grants of estates in Finland. They settled there and became subjects of Sweden. Certainly between the huge grants of land made by Sweden and Russia there was not much left for the Finns. The Swedes, especially, seemed to know and were able to get hold of the most fertile lands along lakes and rivers. The Finns seemed quite satisfied to settle on inferior land, tilling stony soil.

Outside of the Swedes there are two distinct types of Finn in the country. There are the Tavasts in the central and western part and the Karelians in the southeast.

There has naturally been an intermingling of the different races, but to the north and northeast of Lake Ladoga are found the purest type of Karelian Finn, while in the southern part of Tavastland, a province in the southeast, are found the purest type of Tavast Finn. The Karelians to the east are livelier and more impressionable. It was among these people that so many of the old "rumor", the folklore of the Finns were discovered. There were Swedes in the south and southwest of Finland ages ago. When the first Crusaders came from Sweden, 1157, to civilize and teach the Finns religion, they found an ally in the Swedes that were already there, and they were a great help to them in conquering the country. The religious and humanitarian side soon lost out to the conquering spirit. The Swedes got along very well in the western part of Finland but not so well towards the east.

My father was a member of the Swedish party in Parliament. There were two hundred members in this legislature and they were elected by universal suffrage. Every Finnish citizen, male or female, twenty-four years of age, possesses the right to vote (since 1907). The representation is proportional. There are about eleven and a half per cent Swedish speaking Finns in the country.

The members were paid about fifteen marks a day, thirty-six cents, while Parliament was in session, or while they were employed on committees. There are about five or six political parties in Finland. The Social Democrats was the largest and was the party of the extreme left. This party was more powerful and in a larger proportion to the population here, than anywhere else in Europe. Over half of the supporters of this party came from the farmers. This was probably due to the cooperative movement throughout the country. Then there were the trade unions which had recently, in 1903, been drawn together into a national organization.

This contained some twenty-five thousand workers, more than a quarter of all the industrial workers in Finland. This organization was definitely Social Democratic in its sympathies. The Social Democrats held firmly and with a surprising amount of unity to a very definite policy, which implies not only "the nationalization of production", but also a clear defiance of capital, and a clear renunciation of the bourgeoisie. They were pure Marxians, preaching class consciousness and class war. But they were not classed as revolutionaries. As yet they had worked only for certain reforms.

It would be difficult to say just how closely they were in touch with the Russian revolutionists. During the great strike (1905) and the uncertain days that followed, they stood ready with certain policies and directed the course of affairs. They also mobilized the "red" army during this time. This army was composed of workers having authority but they were not armed.

In late years the Communist Party seems to be dividing the numbers on the left with the Social Democrats.

	1919			1922			1924			1927	
	No	Percent		No	Percent		No	Percent		No	Percent
Communists	2	1	:	27	13	:	18	9	:	20	10
Social Dem.	78	39	:	53	26	:	60	30	:	60	30

The old Finn party was next to the largest party at this time. They stand for pronounced nationalism. In the early days it was simply the pro-Finnish party as opposed to the pro-Swedish party. There was some distrust of this party after the bad times (1899-1905). It was said that in their anxiety to gain the support of Russia for "Finnecizing" of Finland, they advocated certain unwise concessions to the ruling bureaucratic powers of Russia which weakened the constitution of Finland. In some eyes this temporizing attitude towards Russia made them a menace to Finnish unity. At least since that time

the old Finn party has decreased in numbers.

The Young Finn party: This party is composed of the Intelligensia of Finland, the "party of culture". They represent those of the bourgeoisie who rely on their intelligence and not their capital for the means of existence. Young Finn principles were a great deal like those of advanced liberalism. Some in this party would limit the terms of admission to Parliament so that only those who had received a fair measure of secondary education should sit there. Their argument would be to the effect that the logical consequence of full representation in government is this: A comparatively uneducated majority of hand-worker representatives may elect a similar majority of hand-worker representatives. The cultured minority suffers and the work of the government being in unskilled hands will be badly done, and the whole country will suffer. The argument for the workers would be this: the hand-workers in Finland have great respect for education but their object is to produce a class of brain-workers who will keep their proletarian sympathies. Too often the rise by education means the entrance into another class.

In Finland in the adult schools, "Golkhogskolor", the young men and women receive a general and somewhat

homely culture. It is a kind of humanizing education. The studies are not based on examination, but directed to the general improvements of the pupils. Half the day is spent in technical work, the other half in conventional instruction in history, ethics, poetry, elementary science and hygiene, folklore, dancing and gymnastics. The system would tend to make the hand-worker or proletarian wise, happy, and civilized upon his own grounds, without trying to draw him into the immense and formless bulk of the bourgeoisie. The method of teaching tends to keep up the oral-memory, alongside of the recently acquired habit of book-learning, to teach a preference for home-craft over the unskilled labor of factory work, and generally to make the small country home no cheap imitation of a bourgeois interior. He recognizes the difficult fact that any mental training which goes much beyond primary education must at present turn the proletarian into a bourgeois, that is, he begins to regard life as a white collar man does and not as a laborer. If the bourgeoisie is to be renounced there must be some new kind of education which will produce a group of hand-workers as well instructed as the average bourgeois, yet living by handicraft in all the simple surroundings of the proletarian.

The Swedish Party: The "Suekoman" principles are also very liberal, for hardly anything corresponding to conservatism is found in Finland, but they represent capital and the upper middle-class interests. They also look after the welfare of the Swedish-Finns, whose language interests and culture are gradually being forced out. The Swede-Finns are now only eleven and a half per cent of the population of Finland, and this is the proportion of the Swedish Party in Parliament.

The Agrarian Party: This party represents the interests of the small peasant land-owners. These are mostly those of the conservative groups and those whose religious views are sometimes hurt by the militant agnosticism of the socialists. This was a minority party but lately has become next in importance to the Socialist group. They have now a close alliance to the Young Finn party. There were also about twenty-four or twenty-five women members of Parliament. They were divided among the different parties.

We were three children in the family. We had been practically raised on the island having had a Swedish tutor until the time when we were ready for a more formal education. I attended a large private school in Abo. This was run on "Suekomon" principles. There was also a Finnish

Boys' high school but this was a state establishment and any promising elementary school children are sent there. These children are given scholarships and if the parents are poor the children are given food and clothing while they are attending the secondary school. The government is anxious to help any child of the proletariat who shows promise. Free meals are considered a necessary part of the educational undertaking in all town schools and in most country ones. Medical inspectors recommend children for these if they find them undernourished, and the teachers do the same. Parents that have money pay for their children's meals. Those who haven't money are nourished free.

Abo, Turku, is the most Swedish city in Finland. It was for a long time the first town in every sense, but like most Finnish towns, Abo has had a stormy history. In 1157 the Bishop of Upsala with a few Swedes landed there. It was at the instance of the Pope that they undertook this expedition of conversion and conquest into Finland. They built the first church, two miles up the river, and I think that it is still standing. A hundred years later Abo was fortified by the Swedes as the capital of their colony here. They also built the castle and this was held for a long time by a succession of fighting bishops who then

governed Finland. At that time one of the bishops tried to sever Finland from Sweden and tried to make it an independent state under the Pope. In 1318 it was captured and pillaged by the Russians; in 1509 it was sacked and burned by the Danes. Again in 1742 it was occupied by Russians. With Finland's union with Russia in 1809 Abo ceased to be the capital of Finland. Helsingfors which is about four or five hours' ride from Abo directly east and situated on the Gulf of Finland, was made the capital. Then after the great fire of 1827, the University of Abo, which was founded there in 1649, was also moved to Helsinki. At Abo, although it was the center of Swedish tradition, Henrik Porthan, who lived from 1739-1804 and was a professor at the university, was a forerunner of those who nearly fifty years later were the originators of Finnish literature and who brought the Finnish language into use. Henrik Porthan used Finnish as his mother tongue at a time when all cultivated persons in Finland wrote, spoke, and thought Swedish. He insisted upon the importance of teaching in and through the vernacular. He brought out a large, systematic treatise on Finnish poetry and also edited the first newspaper that was ever published in Finland.

The City of Abo, Turku, has been rebuilt since

the fire of 1827. Its streets are wider since the fire.

Sweden's different rulers never decided on or followed any one particular course or policy towards Finland. In the beginning, even though Finland's territory is not much smaller than Sweden and its peoples' origin, language, and habits so different, the Swedes could probably have made the country wholly Swedish by bringing in their own language and usages altogether, in place of the Finns'. Because at that time (1200) there was no unity among the Finns, they were split into different tribes without race consciousness or unity whatsoever. At this time, Sweden might have been able bit by bit to assimilate her. But by the time the Swedes decided to act on this policy (1740-1750) it was impossible to do so. The former tribe differences had disappeared and through the ages the Finns had awakened to a consciousness of being a distinct and not so unimportant race. The Swedish nation was too small and too weak to assimilate a power as large and as different from them as the Finns were. There had been, and was, much discontent in Finland over Sweden's attitude towards them and she was at the time seriously thinking of either becoming independent or joining Russia. The Swedes when they weren't fighting with Russia were fight-

ing overseas. This necessitated calling out so many soldiers from both Finland and Sweden that at times there were not enough able-bodied men left in the country to keep the work on the farms going. Consequently the people at home would be on the verge of starvation, left alone, at the mercy of the enemy. High taxes were laid to meet the cost of these wars. Sweden when Finland needed her protection was not in a position to help, or else she didn't seem to care about making the effort. Although the Finns were very courageous soldiers they were never aggressors.

There is a fundamental difference in the Finnish and the Aryan outlook on life. The Scandinavian "Odin" was the wisest because of his might and fighting force. The Finn's "Vainamornen" was the mightiest hero because he was the wisest.

~~~~~



16.

I was born in Pori, Finland. In Swedish it is called "Bjorneborg". One of my earliest recollections was of hearing my father singing to us children "The March of the Men of Bjorneborg". The town of Bjorneborg, or in Finnish, Pori, is situated on the western coast of Finland and is now an important industrial port.

In earlier days, under Swedish rule, the "Men from Bjorneborg" were called upon to fight along with the Swedish soldiers in the wars across the seas. They were called upon very often to protect the Finnish borders from Russian invasion.

My own father had not fought in these wars, neither had my grandfather. But my great grandfather, at the age of fifteen, was a full-fledged soldier of Finland under the direct command of Sweden.

On the western coast of Finland where Pori is situated, was the Swedish-writing-Finn poet, Runeberg, who wrote of Finland's history in song and story. Many of the old songs told of the courage and endurance of the peasants in the north, and around them he wove the mystery and magic that these people felt towards the forests, the rivers, and the lakes.





It was during the long winter evenings that our father would sing and recite these stories of old and ancient times. My two sisters and I would sit and listen to him, and in this way we learned the history of Finland. It was natural that many of these songs told of former glories on the battlefield. For centuries, during almost the whole time of Sweden's reign, there had been very little peace in Finland. Hardly a half century went by without a call to arms of nearly all able-bodied men throughout the country. But hearing of these deeds through the song and poetry gave us a feeling of grandeur and glory that made up our imaginery lives, and this was very different from our everyday existence. Through the glamorous but powerful influence of song, we felt the glory that was the spirit of Finland through the bravery of her soldiers and the many hardships that the country had always had to endure.

As a child I often wondered why the "Men of Bjorneborg" were not now, as in earlier times, called out to battle to show their valor. The men that I saw as a child were merely going to work each day. They worked in the saw mills and different industries along the river. There were both men and women going to the weaving and cotton mills. These mills and other indus-



tries now completely filled the town, making the place a regular be<sup>L</sup>hive of industry. The only glimpses of the forests that we caught were the timbers floating down the river to Pori, and the rivers and lakes of Finland were only there for the convenience of floating the timbers down to mills. Such was the outlook of the modern "Men of Bjorneborg". I never tired of watching the giant logs that floated incessantly down from the north, and wondering about the deep, unknown forests that they had left. In many of these forests there were places where man had not yet penetrated. These Finnish forests have watched over the country for centuries. They could tell of the ancient Finland, the poetry, and the mysticism of the people who had been in existence long before any outer influence had made itself felt.

When my father was a child, he had listened to his father telling of and singing of Finland's past. At that time, my father told us, they sat by the light of birchwood torches that would have to be lighted and then be placed in between the heavy timbers of the walls. Here among the eerie shadows cast by the burning torches, both the children and the older ones heard and told these





colorful and living stories of the country's history, and they made a strong impression on the minds of the children. It was all very real to us. My father, as a child, had absorbed the national as well as the natural history of Finland. In this way he passed it on to us. The trees, the birds, the wind, and the frost, all of nature was made very real to us. (Real in the sense of feeling that these things all had a life of their own along with the humans. I believe it brought nature very close to us. We became actually a part of the water, the rocks, the sunlight, and the darkness.)

The primitive Finn gave a great deal of power to magic especially to magic words and incantations, so there were naturally many ancient beliefs and curious superstitions that grew up among the people. (Many of these early beliefs and customs are given in the Finnish epic, the "Kalevala".) Many verses are in themselves ancient incantations of magical words. ~~The different verses of the "Kalevals".) Many verses are in themselves ancient incantations of magical words.~~ The different verses of the "Kalevala" were recited over and over again in our family group as we sat around the open fireplace, our mother at the spinning-wheel and our father doing any one of the many different chores that he would have at hand throughout the long winter evenings.





The cold and the darkness outside were forgotten. Even the hardships of the day would be out of our minds. We were in a complete magic circle. All our impressions and ideas were gotten by word of mouth. Later on we did much more reading, but our imagination had been fully awakened through actually hearing and talking about these things, and it all seemed a part of our own experience.

We were five in the family. My mother and father, two younger sisters and myself. Our home was one of the crude workingman's cottages that were built near the mills for the convenience of the workers. My father worked in one of the saw mills that was situated on the river. I went with him to this same mill to get my first job. But the "Men of Bjorneborg", as I saw them, were not the same as those whom I heard about through song and story. I had been led to admire the men in those ancient fables. Prices, shipments, etc., were now the onlyworth while things. In their talk of timber, they had forgotten the forests. The rivers and lakes meant nothing to them except the convenience of hauling so many thousand logs a season. To me those large giant logs floating down to the mills seemed to have more reality than the industries all around us. They brought a vital force along with them as they surged through the



waters of the river on their way to Pori.

Bjorneborg was even at that time a rather large city. There were about twenty thousand inhabitants, and it is ideally situated for commerce and industry. It is connected with the interior through a complete water way. Throughout Finland the rivers and lakes with the building of locks and canals are forged together making regular water highways through the country and connecting the interior with the different ports towards the south and southwest. In the floating of the timber, the exact cost per log in transport can be estimated exactly to the cent. But shipment out of the country is at times held up because of the closing of the ports during the winter.

The work at the mill grew irksome to me and I soon got out. I worked along the river, floating the logs and watching so that the timber would not jam and block the flow going downstream. While working at this, I gradually made my way through central Finland and up to the northern province of Osterbotten. During the two winters that I was up here in the northern part of Finland I did forest work such as cutting and hauling the timber. It was then that I got into the dense





forests <sup>of</sup> ~~if~~ Finland where I had always wanted to go. Here one feels the deep intense silence that hangs over the north, a silence almost physical. The air is clear as crystal. The snow is an unending whiteness that has smoothed out hills and rocks and made the earth into a level highway. Each object stands out with sharpness and clarity. There is a grandeur and beauty about the north that holds one there even through the cold and the hardships that are encountered. But I did not have the same feeling of fut<sup>u</sup>ility in the struggle with nature that I have sometimes felt in my struggle for existence in the civilized world. The hardships of nature leave their mark, but as a compensation, I believe that man receives from nature that which strengthens and keeps his character and personality from disintegration.

I learned to know the lakes and <sup>7</sup>ivers throughout the country. During the summer I would work along one river and canal system down to the coast, changing my routes at different times. The lumber industry is so extensive in Finland that anyone knowing the work and who is strong physically can nearly always find something to do along this trade throughout the year. Many times it means roughing it to the extreme, especially in the far north where the dense forests are being taken out. In Lappland and to the extreme north the forests



are mostly state owned.

The returns from this forest land are very slow, as it takes two hundred to three hundred years for lumber to get large enough for commercial purposes. It does not pay to cut them oftener.

I had seen nearly every port in Finland, but when I finally settled down I went back to my home town of Pori on the western coast. It was not long after I got back that the opportunity came to me to march away with "the Men of Bjorneborg".

It was in 1917 that we left to join the German troops, who had landed in Hanko. These troops had been sent to Finland to help the white army defeat the Bolsheviks. Since the revolution in Russia they had overrun the country. They wanted Finland to join them under Soviet rule and it might easily have been a victory for the red army if Germany had not stepped in just at the critical time. Finland had turned to Sweden for help, but Sweden did not offer any assistance. The opportunity that Finland had waited and watched for throughout many long and difficult years had at last come to her. She had been a power between stronger nations for so long that a national freedom was now her one goal. But this freedom was born through a terrific struggle and with





a great loss of her own vital powers, both human and industrial.

Permanent peace, as yet, has not lasted long for Finland. I often wonder if the fate of our country is to struggle and finally to give up to the greatest enemy of all which to me is industry. Finland is made to order for industrial development and exploitation. The practical business mind will not be slow to see these favoring circumstances for profit. Taking advantage of the country and people for gain is then the logical outcome. It is a confusing stage that Finland is in because if all the people are to enjoy a higher standard of living, the country will have to be industrialized. But a people pays dearly for modern ease of living, especially when these conveniences have to be paid for by the exploitation of a country's resources and also those of the people. So far Finland has kept herself free from many things that have polluted other and older states. It may be because she is so young in statehood that her ideals are still intact. Time alone can tell if she really has the makings of the first real republic and if she can keep from making the same mistakes that older nations have made. Finland, so far, has been a true democracy. Up until 1906 there was but one millionaire in the country. The people who





had more in a material way tried to pay back their debt in service for the good of all the people, and they naturally worked for the betterment of conditions in the state. This attitude was taken as a natural expression of real development in human affairs. But human nature is weak, and it is only through precedent that it follows the higher ideals. Perhaps the Finnish character is strong enough and the country has built its foundations broad enough for a continued growth.

\*\*\*\*\*



17.

Twenty years ago Elizabeth made up her youthful mind to come across the great Atlantic, adventuring in the United States of America. A woman acquaintance with her two children was coming over to live, meeting her husband in Portland, Oregon. He had established a home for them on a farm near Portland.

Elizabeth says she came over in the company of the wife and children, but left them in Portland and never saw them again. She was absolutely on her own, without a friend or kin. She was unable to speak English and a sorry time she had for a long while. She secured a position at housework but she cried most of the time. Later she began to get acquainted, to learn a little English and become adjusted somewhat.

The climate and the country claimed her interest at all times.

"Ah, it is so wonderful, warm and lovely at all times, even raining. The place, everything so very wonderful, so many kinds of food, so much, so much everywhere; even poorer people have many kinds of things to eat, not just meat, potatoes and cheese as we had in Finland.





"The houses and buildings are so pretty, I like them. In Finland the houses are strongly built, very warm, too, but always the same, wood, stone and plaster; the same kind of windows, square and plain but the houses there are very comfortable.

"Sometimes after I first came here and was so lonesome for my family and friends in the old country, I thought often of going home and I planned to save up my money. I keep liking America more and more, yet I think of my parents and friends I left over there.

"I usually get very good jobs, second maid or general helper, sometimes housekeeper, but the cooking I like not too well. I save my money and six years ago I went back to my homeland and stayed for a visit. I already knew I wanted to come back and when I got there and stayed a while, then I knew I would come back to America and always stay here.

"When I went back I could see more how that country really is different and not so good.

"Finland is a good sized country, rather far north, very cold in the extreme north with storms and very bad in winter, in fact, most of the year. My father has a farm in southern Finland down near the Gulf of Bothnia. Finland is really a vast tableland and about half heavy



forests with a vast number of lakes.

"It is very beautiful in most places, with rivers and lakes and in the north mountains which are very high. (Nearly four thousand feet in many places). The forests are pine and fir, used for commercial purposes; lumber, wood, resin, and woodpulp for the big Finnish paper mills which are an important manufacturing industry.

"There are many fertile valleys and fields for raising grain rye and oats, and potatoes. Cattle and sheep are leading herds, and butter products are important, the country exporting vast amounts of butter and cheese. Much land, too, is good for grazing and there is much hunting for wild animals that range round in the forests.

"Ah, but the winters are so long, so very long and cold. Polar regions in the north are very, very cold; even in the far southern parts winter sets in in October and runs on until about May fifteenth, but there are some thaws of several days' duration during this time. Spring comes very suddenly and lasts about a month, then it is summer, very quickly dry, and very hot and disagreeable.

"But we had nice friends who had lived there always, good schools and fine churches, most of the people being Protestants. Finnish people are mostly well educated. There are no ignorant groups. They are serious and think





of getting an education, living soberly and never neglecting work or business for pleasure.

"The people live to a good old age. My father is seventy-nine; one uncle is eighty-five and another eighty-two years old and all are well now. My father looks after his land and stock. He has a good size place, maybe one hundred and sixty acres, maybe more like two hundred acres. There are lots of forests too. In summer he has a great deal of wood cut and hauled in already for winter months. We always kept very warm and comfortable. We had plenty of foods of the kind they have there, meats, lots of meat, butter, cheese, fish, etc."

\*\*\*\*\*





Helia, working in a private family as a cook, tells me she has been in America many years, having come over with her family when her father died in Finland.

I lived in the far north of Finland, on a farm with my parents, brothers and sisters, as a little child. It was very cold in winter which lasted most of the year, but we knew nothing else. We were born there in the cold and had never been away.

The schools were usually distant, often miles away. I knew some girls who had to start to school at six in the morning, walking all the way, to reach school by nine. They went through terrible wind and storms a long distance. Often children walked two miles and suffered greatly because of the exposure.

They tried to dress warmly; three pairs of stockings, very thick, knitted at home, and many clothes were worn, until they were so bundled up they could hardly walk. In those days they had fewer schools and people lived far apart, and so often children had to go through the forests.

The forests are very beautiful. Now people from England, and other distant places, are finding this out and they come to Finland to spend the short summer months,



hunting wild game and fishing and generally enjoying these forests.

Interesting too is the summer when the sun never sets at night. We could always see it if we went to a distant hill north of our farm. The sun would keep getting lower and lower until finally for a while it would swing across a small arc, a dull red, a real sight for those who have not seen it.

The wonderful forests and valleys and the sun swinging low in the heavens were the two sights up there, but we were so accustomed to our surroundings we thought little of them until later when we came away.

Now a tourist hotel has been built on a rocky location in this far north, and all summer people visit the hotel as tourists to see this sight of the sun hanging low in the sky.

It never got dark at night. When we went to bed it was light as day, but we were so used to it we did not notice it and slept as here.

When I was nine years of age my father died. We did not know just what to do at first. We could not run the farm; my mother and older sisters decided to sell it and give each member of the family her portion. They decided they might as well all come to America together. This we did.





19.

A. was born in the city of Nurmes, Finland, in 1883, and was one of a family of three children. His father earned a living for the family by operating a tailoring and alteration shop in the city of Nurmes. During the time that A. was attending grammar school, he worked after school hours, and in his time off from school helped in his father's tailoring shop doing various odd jobs. His duties in the shop consisted mainly of delivering suits, taking care of the stock, carrying coal, and cleaning the stoves on which the huge irons for pressing were heated. When young A. was not engaged in these odd jobs, his father had him ripping seams, sewing linings in old suits, and also doing small alteration work. When he could sew fairly well, his father started in earnest to teach him the tailoring business. A. was first taught how to make trousers, then vests, and finally to make coats. He was also taught how to take measurements and to cut a pattern for suits or overcoats.

After serving his apprenticeship, which was about four or five years, A. was finally a journeyman tailor. His father's business, however, did not warrant



an increase in employees so he was forced to look to other places for employment. He traveled to various farming villages where there were no local tailors, in Finland and in parts of Russia, spending several weeks in each village making suits and overcoats for the farmers and workers in these villages. In this way, A. gained a great amount of experience in his trade, but there was no great opportunity for advancement in traveling from village to village.

He learned from some of his fellow tradesmen, who had friends in this country, and who themselves hoped to be able to come to America, that the opportunity in America for a tailor to succeed was far greater than anything that their own country offered them. Because A. had saved a small amount of money, he was willing to take a chance with his savings and buy passage to the land which he had heard offered so much opportunity to tailors. In 1915 he came to New York.

\*\*\*\*\*



My home was in Kajana, a small town in the central part of Finland. It lies toward the eastern border of the country, in the province of Ostermack. That part of the land lying to the north is flat country, mostly great plains. As one goes toward the east there are the rising hills and lakes again and the vast forests which spread far beyond the Russian border. Even as far north as these Ostermack plains, there is a profusion of sunshine in the summer. Corn in the south of Finland takes four months to ripen. But here and toward the western coast of Ostermack it only takes eighty-two days. The leaves burst out on the very first day of spring. Here in the interior of the country the Finnish language is spoken everywhere and the names of the cities and the streets are Finnish.

Conditions were primitive here compared with other parts of Finland, some of the buildings and equipment dating back over one hundred years. Here may be found one of the oldest types of houses in Finland: a cottage of one or two rooms with possibly a single tiny window. There is a hole through the ceiling or wall to let out the smoke from the chimneyless stove or open





fireplace. Everything in the cottage is black by the smoke has found its way out through the small hole in the roof. A good deal of smoke hangs, like a cloud, in the upper part of the room and with every gust of wind it sweeps downward. The dwellers in these houses often get bad cases of sore eyes. In the wilder and more rural parts of Finland, people are still living in these huts.

There is a strange contrast of the very primitive and the modern in Finnish life. Throughout Finland in out-of-the-way places may be found the small rough cottages of unpainted wood, surrounded by a small pasture. On these places the people live scantily on what they can raise on the land by casual labor. This class, "backstage sitters", and the "tor pare" are the poorest class in Finland. If their condition gets desperate the commune gives them a little help, and finally, if they are unable, through age or misfortune, to work for themselves, they become paupers and may be boarded in a peasant family at the commune's expense.

The peasants here have a bad name for drinking and being very quarrelsome. When they get drunk they fight with the sharp knives they always carry. Otherwise they are very intelligent and hard-working people.



Along the western coast of Osterbotten, the names of the cities are Swedish and the language is mostly Swedish. Many Finnish poets and writers came from this part of the country. The poet Runeberg came from the coast.

My home town, Kajana, was then the terminal for the Finnish railroad. From there on northward, the journey was made either by river or road traveling. Here are the famous rapids down the Ulea river, from Kajana to Uleaborg, on the western coast. The rapids are one of the attractions that bring the tourists into this part of the country. Very light weight, canoe-like boats, piloted by steersmen of iron nerve and enormous strength, carry the passengers down the rapids. In 1819, Alexander I, of Russia, took this hazardous trip.

From early days these rapids have been used to carry boats, loaded with barrels of tar, to the coast. Tar making was one of the principal industries in this part of the country, but it is less now since the ships of iron and steel have taken the place of wooden vessels. The boom year of this trade was in 1863. These tar-boats were manned by five people, the professional steersman and generally two men and two women who take turns rowing. Three voyages down the rapids and three





hard return journeys is their work during the short northern summer. The returning tar-boat crew have to pull their boat upstream. On the calmer stretches of river and lake they may be able to run on sail but for the greater part of the trip, which may last three or four weeks, the boat has to be hauled. Usually man and wife share this work. The emancipation of women in Finland is no idle theory, and in this particular primitive work the women are undeniably equal, with equal wages for equal work. Independence has been the rule of the Finnish woman's life for nearly a generation. She knows the degradation of absolute servitude but she was lacking in that adaptability and slavish cunning which sometimes makes the oppressed woman so powerful and dangerous. She worked for, and demanded her equality. Even before the critical times of 1899 to 1905, in Finland a great many women were intelligent and self-supporting citizens; as well able to grasp constitutional problems, to face danger, and to work for their country as any of the men. When they saw the larger opportunity that was adult suff<sup>e</sup>rage, the whole efforts of the women, as well as the men, were directed toward it.

The Finnish women were among the first to gain



their franchise and to a certain extent their freedom. The church and the army are the only two professions closed to them. As yet the general effect of women's work in Finland seems to be about the same as in other countries, only here it has perhaps been intensified. A large per cent of what might be called "second-class" employment has been opened to them, and they have gladly accepted it. Their advance in "first-class" employment has been slow. They may not have any striking capacity for it or it may hold them back. They have distinctly raised the standard of secondary or assistant work by their conscientious and thorough fulfillment of it. As yet they do not come forward as workers of the "first-class" by showing any marked originality, or pioneer enterprise in any sphere of labor (except in architecture). The same can be said of them in politics. They have done good work on committees, and for the rest, they have mainly confined their efforts toward reforms in the legal condition of women and children. The feminist members of Parliament are divided among the political groups in proportion to the size of these.

We were a family of eleven children, nine boys and two girls. I was next to the oldest. My parents moved a short distance out of Kajana where we had a





larger plot of ground. There was only a small, roughly built house on it, and there were barns and stables. We kept two cows, a horse, a few sheep, pigs and chickens. We still attended school in Kajana. As the boys grew up they became proficient guides to the many sportsmen who were coming more and more into this particular part of the country for the fishing. Kajana was beginning to be in the beaten track of the tourists. It has grown from a primitive village when my parents first came here, into a city of probably two thousand inhabitants. Because of the tourists and hotels that have naturally sprung up, it has taken on the aspects of city life.

I was eighteen years old when I had the opportunity of going to live with my aunt and uncle in Helsingfors. I had finished my secondary education and I was to have the chance of continuing my studies at the University. I had already decided on becoming a doctor. My brothers had all taken to the free outdoor life, rather than to studies, and they were glad for me, and thought it perfectly fair that I should have this opportunity. Even in Finland with the women's equality and all the boys get possibly a greater break than the girls in





preparing for the future. There is still the feeling that the man will probably take a wife and have her and the children to support. But this plea should be far less powerful in Finland than anywhere else because a Finnish woman does not give up her profession or work when she is married. If there are children she generally manages after an interval of six months or so, to return to her work. If there are several children under school age she may remain at home still earning her own living fully by the care of them and her household work. The Finnish woman feels that the right to work, meaning a right to her share in any of the world's work, is the key to a woman's emancipation. She wants her right in choosing her place and her work in the more or less important work in the world that only men are now doing. Women have been free to do only one kind of work and that was drudgery.

It was a two-day ride by rail to the capital and it was my first trip away from home. My uncle with his wife and two children occupied a small flat above a grocery store and restaurant of which he was proprietor. The whole family, on the order of the French tradesman, worked in the business, my aunt taking full charge of the little cafe, where breakfasts were served and later light lunches were served throughout the day. My uncle's



business was running the grocery store. They had two children, a son, fourteen years old, and a daughter, twelve years old.

I could also help after school hours. The family life here was one of routine and was very methodical; it was different from my own home life up in the wilderness. My father and mother were both hard-working people, but we lived in a very primitive way compared to these city people. Our work was not planned. We worked or helped at whatever seemed to be necessary for the moment, and many times it was the unforeseen thing that happened to which we owed our existence. In this way we went along from day to day, with enough to eat and a place to sleep. Our poor parents probably had many worries on our account, but as time went on one after another of the children would grow up and be able to do something toward his food and shelter. We were all strong and healthy.

I was soon at home in my routine work. Everyone having plenty to do, we got along very well and were comparatively happy. I enjoyed my studies and the life at the University. The students here were organized according to their native provinces, each student belonging to his or her special union or nation. There were over two thousand men students and seven hundred women students





attending at this time.

All the union or "nations" meetings take place in two very fine students' assembly halls. The chief one, the "student's house" of Helsingors, was raised by national subscriptions during several years and completed in 1870. The Swedish students have their separate buildings raised at their own expense. Each "nation" would meet weekly under the direction of an elder member and these meetings dealt with administrative and economic matters. These unions dispose of large sums of money in loans to scholars, stipendiums. Questions of literary, philosophic or sociological interest were discussed. They do not stop at discussions but have programmes of special work of a very practical order, particularly in ethnology and folklore. During the critical times between Russia and Finland, these students' unions maintained a widespread system of popular education in the country through the summer holidays, and now when this was not so greatly needed, they turned their energy to the support of the "People's High Schools", or adult schools, and various societies for the cheap distribution of good literature. The rivalry between the Swedish and Finnish students stimulated both to great efforts in this educational work. Competition for once



was of real use.

At this time, especially, there was a seriousness of purpose among the students. There was a unifying principle in the struggle which Finland had just gone through and was still experiencing. Around the University and in Helsingfors the atmosphere was still tense.

The Finnish students had a fair chance of seeing life, six years of Russian oppression and underground politics, then the climax of 1905, after which there were two years of the most democratic government that the world had known. This government was carried on under conditions of the greatest uncertainty; anything might come up in the way of hindrances and complications from the Czar. It was in this atmosphere of actually living history that the students and intellectuals of Helsingfors were then living.

I had finished my studies and had spent two years in hospital work when I married a fellow student of my University days. He was a pharmacist and had been working in Helsingfors for the last two years. At this time we also decided to leave Finland and try our luck in America. Things were uncertain in Europe and times were particularly difficult up there in the North.

XXXXXXXXXXXXXXXXXXXX





I was born in Vasteras in Vastmanland. This industrial town is situated on the northern shore of the big inland sea, Malaren, which extends about ninety-four miles west of Stockholm. It is ideally beautiful on and around this lake. The lake itself is dotted with small islands where the people, from the cities, have their summer camps. Along the shore are beautiful towns, many of them very old, where the wealthy families have their villas and lovely homes. Everything here from nature to man-made articles contributes to happy and enjoyable living. Along these same shores are also located many large industrial cities, Eskiltuna, Vasleras, etc. This is the oldest and largest industrial section in Sweden.

In Vasteras where I come from are located the largest electrical factories in the country. They employ thousands of men. The factory that I worked in was one of the biggest as well as the oldest of the companies. It was called "Allmänna Svenska Elektriska Aktiebolaget." (ASEA) This factory was started in Vasteras in 1883 to exploit the inventions of the engineer, Jonas Wenstrom, who in 1881 constructed the first Swedish dynamo for





direct current. At the time that I was working for the company, about twenty-five or thirty years ago, there were about 2000 or 2500 workers in the factory. Now the employees number 7600 people. Today ASEA is the largest electrical firm of northern Europe, with a share capital of 75,000,000 kronor. They own electrical works in Vasteras and Ludvika turbine works and cable works. They own mines, forests, iron works, and blast furnaces, and also a paper mill. This company produces practically everything from the smallest to the largest; in the high tension branch of electrical production they specialize in generators, transformers, and converters for the highest powers and voltages used. They make electric railway engines, electric hoisting and transport gear, etc. They installed the big engines in the government power station at Imatra, Finland, and also the government-owned power station in Norway. This same company has also a motor-car factory where they are equipped to put out 40,000 cars per annum. Along with their technical productiveness the company has also expanded in the way of distribution. It is represented in almost every country where there possibly could be any demand for electrical products.

The competitive field in Swedish industry has long



since disappeared. Sweden is now a highly developed capitalist state. This has been accomplished in a very short period of time. Industry in Sweden has been highly specialized because of the fact that they could not compete with foreign mass-production and cheapness in manufacturing. The articles which they have been able to manufacture they have perfected both in technique and production to a very high degree. To protect the industry of the country there was naturally a quick rise to monopoly among the larger companies. Any single, small, competitive business would soon perish. It would be crushed at once by the high prices of raw materials and the difficulty it would have in getting them. Any industry, to be able to survive, had to have a high purchasing power in the world market. Because of this, the enterprises became larger and larger in order to buy raw materials to advantage. Many business enterprises belonging to one or several industries joined in combinations. The banks are also very centralized, about three having complete control of all in the country. This is the capital with which all industry is backed. Considering that modern competitive industry in Sweden only started in the middle of the nineteenth century, the development of production from the competitive stage





to that of monopoly was made in short order. Norway has tried to hold back somewhat on the rapid development of her industry because of the bad example set by the other capitalist countries where it gets beyond control.

In the early part of the nineteenth century industry only employed one-tenth of the population in Sweden. In 1870, about one-fifth were so employed. In 1920, industry employed more than fifty percent of the people. Sweden was predominantly an agricultural country but now there are as many working in industry as there are farmers. The forest-work is mostly done by those who still live on the farm. The timber work is done during the winter and is alternated with the farm work. The farmer lives either on his own farm or on leased land. Most of them are tenants on the farms where they live. The farmer uses his own horses for the timber work and it is all done on piece-work scale. These peasants have now come in contact with organized labor but they have formed themselves into a group or "Central League for Freedom to Work" as opposed to union labor. These conditions are confined principally to the forest districts of northern Sweden(Norrland.) Considering that the industrial workers in Sweden have come directly from the peasant class and from the farm, labor



organization has also developed rapidly. During the last forty-five years the labor movement has developed simultaneously along two lines, the trade unionist and the political. The trade union movement centers in the general Federation of Swedish Trades' Unions, (Lands organization) which was established in 1898. To this central organization are now affiliated thirty-seven federations of trades or industrial unions with a total membership of 536,000. This group is definitely socialistic in its politics. The workers are divided between the Socialist and the Communist Parties. At the time that I was there the socialists were about ten to one in the majority. The Communist Party has now split into two sections. The workers on the extreme left join the Communist International.

I was born a socialist. Most of the workers here were socialistic in their political outlook and this was only natural as politics are strongly "tied-up" with trade unionism. My home in Sweden was one of the company-owned cottages in Vasteras. We rented our house but the workers could also buy their homes from the company. These small, model workers' homes were probably the type that Henry Ford wanted to give his workers in the U.S.A. Each house had its own little



garden. There were rows upon rows of these homes near the factories. As the "white-fuel" is used for manufacturing throughout the north the air is always fresh and clean. There is no grime and smoke to spoil the enjoyment of nature. Vasteras was a beautiful place to live in. We were right on the shore of the lake. All around us people came for the summer to enjoy themselves swimming, sailing, fishing, camping. Directly across the lake from us was the historic and beautiful town of "Strangnas" where many wealthy people had their homes and villas. The industrial town of Eskilstuna was only a half-hour's trip across the lake from us. Here, all around us, was a strange mixture and proximity of wealth and the old traditions of the landed nobility with the new developments of industrial life and strife.

This part of the country is historical. It has been settled from the earliest times. Uppland, Vastmanland, and Sodermanland were the principal parts of Sweden in pagan times. This part of the country was called "Svealand". Uppsala, in the province of Uppland, is the oldest city in Sweden. In Uppsala was located one of the main pagan temples and it was from here that the first kings ruled as priests. A German, in the late part of the year 1000, writes of "Svealand", - "They have a well-known temple that is called Uppsala.





In this temple, which is entirely decorated in gold, the people pray to the images of three gods. Tor, the mightiest, is seated in the center of the hall. To the right and to the left are seated Oden and Frej. Every ninth year there is a great celebration in which all the 'landscapes' of the nation take part. The kings and all the people are obliged to send gifts for this event. Nine of all living species of the male sex are killed as an offering to the gods. The gods are appeased by the blood of these. Close to the temple is a small oak grove and here, in this holy dell, the bodies are hung side by side, horses, dogs, and humans. A Christian told me that he had seen as many as seventy-two bodies hanging here at one time." It was in Uppsala, with the burning of the pagan temples and the shrieks and crying of the people that "our gods will never return," that the white Christ (den white Kristus) was definitely made known to the pagan Swedes. At the point of the sword the people were driven down into the waters of the nearby lake where they were baptized into the faith of the new God. The waters of the lake ran red with the blood of those who had refused to give up their faith in Oden, Tor, and Frej."

It was in Vasteras, many years later, that Gustaf I. Vasa took the deciding step against Catholicism



in Sweden. The country was at its lowest ebb. It lay broken and desolate. Internal sieges and warfare had destroyed the crops and had taken the workers away from their productive occupations. There was nothing left in the way of commerce. The taxes were so small that the king had nothing with which to build up the country, defense, etc. He, himself, had hardly enough to live on. In the midst of this general poverty and misery there was one "class" that was overflowing with riches. This was the church. But all this wealth and property was tax-free. Through gifts and appropriations the churches and cloisters now owned one-fifth of the land in Sweden. And the churches had fortunes amassed in gold and silver vessels, decorations, and costly robes. Could it be right that these, who called themselves Christ's servants, should have so much riches when the rest of the country was in the greatest poverty and the people were close to losing their freedom? It was to settle this question, of the power of the Church, that the King called a special meeting in Vasteras in 1527. The Reformation had already begun in Germany and many Protestant missionaries had visited Sweden. It was finally decided, through the pressure of the burghers and the farmers (bonder), that the surplus incomes of the





bishops, churches, and cloisters were to go back to the state. Many of the castles and fortresses were taken away from the bishops. At this meeting it was also decided to preach the holy script throughout the country in a pure and simple form. They kept the old faith but it was simplified both inwardly and outwardly. After this decision the cloisters gradually disappeared. Some of them became hospitals. The high and mighty bishops had come upon bad times in the north. It was now the King instead of the Pope who was at the head of the Church in Sweden.

I was in Vasteras during the big strike and lock-out in 1905. This lockout and strike lasted nine months. It was one of the bitterest and long labor fights that I have experienced. The employers were just as well organized as the men. The workers won here except for one or two minor points. This particular strike cost the employers 16,000,000 "kronor". It cost the workers about 12,000,000 "kronor". The employers brought in strike-breakers from every part of Sweden. I was on special patrol duty for the unions and we kept fairly good order. But there was grave danger to all law and order at this time. Here were thousands of workers seething and bitter against their conditions, and all



around us were the homes and estates of those who had wealth and power. But nothing is settled for any length of time. Each year that I remember there has been a strike in at least one industry. With all workers so well organized, one trade union would help the other in their fights for better conditions. I know that it has been a hard fight for the workers in Sweden as well as any other place. But there has been and I believe there still is a greater solidarity among the workers there. This is probably due to the fact that the lower classes are class-conscious. The chance of playing one group of workers against another hasn't been so great there, although the old-fashioned peasant type and those who have lived on the farm naturally are ignorant of the rules when it comes to industry.

The workers in industry have won the forty-eight hour week. This is definitely fixed by law. This law didn't come into effect until 1930. Provisionally it had been in force as early as 1919. Labor disputes are settled by collective bargaining and agreements. Before the war these agreements lasted for a period of one to five years. But now with conditions of the world market so unsettled they wouldn't last that long. These agreements are a source of friction between the workers



and employers. Each one is on the lookout for his own advantage. It is difficult, especially in times of uncertainty of prices, to be held down by agreements lasting even a few weeks. During good times the worker wants shorter periods in their agreements so that they can profit by rising prices. During bad times the employer wants shorter periods in their agreements so that wages can be adjusted to lowering prices, etc. The worker and employer stand on directly opposite ground on the question. Throughout the whole time of the collective agreements there are disputes and bickerings because of changing conditions.

Unemployment insurance is still under consideration in Sweden. Here, as elsewhere, unemployment is one of the big problems. During the winter of 1920-1921 was the worst time. At this time one-third of the members of the trades' unions were reported to be out of work. Right after the war when conditions seemed to be fairly prosperous for a short time, there were a great number of people (workers) from other countries coming into Sweden. Now a restricted immigration is in force. Sweden as well as the other northern countries suffered great hardships during the war. These countries were all neutral but there was a consistent





blockade against them. The shortage of grains, etc. in these countries nearly caused a famine during that time. It was lucky for them that the war ended when it did. These countries would have faced starvation in a short time without their imports. Many commercial boats that were either going out with exports or were bringing back foodstuffs, coal, oil, etc. were sunk, without warning, with men and all their cargo on board. Other boats were held in English, German, Russian, or other foreign ports. Norway was the greatest loser. She lost nearly half of her commercial fleet during the war.

After the war there was a shortage of both food and shelter in Sweden. They have had both a cooperative housing movement as well as the consumers' cooperatives. The cooperatives are regular institutions in the north. The housing movement has for many years received help and support from the state through different so-called public housing schemes. In the field of the consumers' cooperatives, on the other hand, the rule has been strictly observed that the cooperative shall in no way make itself dependent on public subvention but shall stand on its own feet. The control and direction of the different cooperatives comes from the national organization "Kooperativaforbundet." This main or



national association functions as a center for education in cooperation and for wholesale buying. Through the national association the cooperatives now buy directly from the producer whether in their own country or in foreign parts. Before they had to trade through certain trade channels. This central organization has also succeeded in effectively crushing the attempts of certain business organizations to prevent the delivery of goods to cooperative groups. In a few instances the cooperative society has been obliged to establish its own factories in order to obtain products at reasonable prices. These factories have been able to compete with the price of cartels already existing in certain branches of industry and to lower the prices of commodities not only to the cooperative group but also to the general public. Among the farmers cooperative buying is almost universal. They buy their farm machinery, seed for planting, grains and provisions in this way.

Conditions in Sweden right after the war became somewhat better but these better times didn't last very long. Labor conditions and disputes have never been settled for any length of time. In order to keep that condition satisfactory both in industry and for the workers a great many social reforms have been launched.

Parliament, government, and individuals have all





worked tirelessly and anxiously on reform movements. Only in this way could they keep any semblance of peace in the industrial strife. But there was always the greater and greater strength and push from the Left. The extreme Left is not satisfied with the Social-Democrats' mode of fighting for the workers' rights. They feel it is much too weak. The extreme left wing party there is now the Communist. This is built after the plan of the Russian Bolsheviks, and they want to destroy the existing government by force. As far as that is concerned communism has been in Sweden hundreds of years. The Communists are in the minority but they are represented in "Riksdag". That is, their own party is in the minority, but they are in the majority group of liberals that compose the left wing of Parliament. The liberals have been the active forces behind many of the important reforms. The minority group in Parliament is the conservative or right wing group. The largest individual party is the Social Democratic. In Sweden they use the proportional form of election. Each party is represented in Parliament in proportion to its strength in numbers. The country is divided into electorates and each of these divisions elect at least three representatives for parliament.



Universal suffrage has only been in order since 1921. Now every Swedish citizen, at the age of twenty-four has a right to vote. It has only been since 1909 that all Swedish men were entitled to the vote. Before that time only those who had a yearly income of 800 kronor had this right. This excluded the majority of men from the privilege to vote as 800 kronor was a great deal of money in those days. This ruling had been in force since the new parliamentary order of 1866 had discarded the "class" representation in the "Riksdag".

Ever since 1800 the people had been dissatisfied with this old form of representation. The "Riksdag" was then composed of the four classes, the nobles, the church, the burghers, and the "bonder". It wasn't right that the minority groups such as the nobility and the church should have as much to say as the rest of the people who were the burghers and the farmers. This arrangement was outmoded and merely traditional. The time had long since past when the nobility was the leading class. In the old day all official offices, either in war or peace, were held by those of nobility. Now, in 1800 and on, there were many more commoners than nobles holding official posts. There was no reason for their being a privileged class. Around the year 1312,



a liberal party was formed in opposition to the government. This party organized to work for several much needed reforms in the government, among them being the parliamentary reform and more freedom of the press. This was during the rule of the first king of the Bernadotte dynasty, Karl XIV Johan, the Frenchman. Although he was a son of the revolution, as a ruler he became very conservative and hated all new ideas in government. He never learned the Swedish language and he was inclined towards despotism in his reign.

It was under these conditions that a new liberal party was formed as opposed to the ultra-conservatism of the King. In newspapers, at meetings among his council, and in parliament there was a great deal of criticism of the King's attitude towards the necessary reforms that the people wanted. The most important of these was the abolishing of the class representation and freedom of the press.

XXXXXXXXXXXXXXXXXXXX





My first distinct impression or memory was, when just beginning to walk, I found myself about the distance of a block away from my home. I was standing where three roads branched off from the main road that passed our house. I had crept cautiously along the dry ditch-bed that ran along the side next to the fence. The embankment was just high enough so that I was hidden from view of our house. I remember the large, wooden signpost at the crossroads and the three highways branching off in different directions. But that day I got no further than this. Now I know that this signpost read, "20 mil till Hudiksval," etc.

I was born in a small village in Norrland, a province in the northern part of Sweden. My parents came from Dalcarlia, another province that was also in the north. The Dalcarlians were different in many ways from the people in Norrland. The former were a much livelier and more outspoken people. They showed their happiness in life outwardly, by their brightly colored peasant costumes and their general bright and animated behavior. The people from Norrland dressed in somber black, especially for church and holidays. The women



always wore <sup>2d</sup>black silk kerchiefs on their heads. My mother used to say that when she first came here, she thought that there were no young women in this part of the country. They all looked old and sedate in their black outfits.

In the village where we lived were a number of large farms and well-to-do farmers. These people were very frugal and industrious. Many of them could hardly read or write. Their only ambition and interest was in hard manual work and in having a well-stocked farm and barnyard. The women, inside the homes, had the same idea of work and industry. Each year they must spin and weave up to a certain amount. Unless they did this routine work every year they felt that they might lose their prestige. They might even be looked down upon as shiftless and lazy. In consequence their storerooms were filled to overflowing with homespun clothing and linens that were never used. But they felt a great pride in showing off their thrift and industry.

There was of course a church and a school in the village, but my experience with both was limited. Once, I remember, I was taken to visit the school and was entertained with building blocks. I built these blocks so high that they all came down with a crash.





This caused a great disturbance, much to the delight of the other children. But being shy, I felt extremely ~~uncomfortable~~ <sup>uncomfortable</sup> ~~unfortable~~. I recall that the teacher in the school was a man.

Somehow I remember the neighbors' house across the way more clearly than I recall my own home. The neighbors' house was a picturesque old place, a tiny little house set very low, with an old stone wall all around the yard. They kept a goat in the yard. There were two children living there and I would run over with the older children. I would sit to the side and watch them playing jacks. This was one of their favorite games and the children were always looking for special stones to use in playing.

My own home was small and nondescript. A part of the place was wooded. These woods were beautiful and I remember once walking through a large patch of lilies of the valley. Around the house there was some gardening and we kept the customary number of animals. But my father was not much of a farmer. He had taught school in his home town. He had ability both in speech and in writing and he helped the people of the village with any writing of documents or petitions. Each of these small communes were self-governed as far as their



own immediate interests were concerned. There was a group in each village that would decide on any civic or legal questions. There was also a group that decided on the affairs of the church and this in most cases also included the school. If anything very difficult, or any great dissatisfaction would arise, the community, however small, could send their grievances directly to the King.

My mother was in a rather difficult position here. These people lived wholly on the objective plane and she had very little respect for their frugality and hard work. The women were not supposed to sit with their hands folded in their laps. And as they visited, the knitting needles would go as fast as the gossip. My mother would rather read than knit. She read everything she could get hold of. But she had to have her knitting at hand when she received callers or visited around. These people were suspicious of too much reading and of the people who read very much. The Bible and the psalm book were the only books that they read and re-read.

My parents had always been Lutherans but now my mother came under the influence of a new religion. The Mormon Church, in America, was sending out missionaries into all parts of Europe. These men gave glowing des-





criptions of the conditions among the Mormons in Utah and of the wonderful brotherhood of man that had been established there. They gained many converts and my mother was one of these. She had always taken her religion seriously. That is, she felt that people should actually live and practice their ideals. When she heard about the Mormons, through the missionaries, she saw in this group of people the embodiment of all that she had hoped for. And in finding this state, right here and now, she felt that all of her hopes, desires and dreams had been made into reality. There was nothing to do but to make every effort towards gaining this paradise on earth. So it was decided that we were to go and settle with the Mormons in Utah.

Our home and most of our belongings were sold at auction. My parents were not young when they decided to emigrate. An older brother was married and had already established his home, not far from where we lived. Two sisters were also grown and they refused to go with my parents to Utah. They did not approve of the new religion or of my mother for accepting it. So the family was split and scattered as well as the home and belongings. But there was nothing that could stand in the way of the zeal with which my mother had staked





her all to realize this ideal. It meant more to her than family, home, or friends.

Everything was now in readiness for the journey across the ocean to our destination of the promised land. I was about four years old at this time. My brother and I, being the two youngest, and my father and mother were the only ones to leave. I remember the last night that we spent in our home. My older brother was with us throughout the whole night. He was crying and I could not help sensing the great sorrow he felt at the separation. But the next day as we were leaving for the station, I was made happy in receiving a bag of candy and a photograph of two little playmates and their family. This was the last remembrance that I had of the home where I was born.

The first distinct impression I had of the journey was in Stockholm, where we stopped to buy ourselves some new clothes. I do not recall anything about the city except that I got a new hat. I remember walking out of the store wearing it and a new red dress. The hat had a cone shaped crown with long streamers and it gave somewhat of a Mexican effect. These were the highlights in my journey so far. The next was a terrible, stormy night when we were crossing the North Sea. It was a night of



terror for my brother and me as we lay nuddled together in an upper berth of the steamer. we held tightly to each other and to the sides of the berth as the boat, rocking like a cradle, would go so far down on one side that it seemed it could never straighten up again, then to the other side the same way. I heard later that my brother, who was a year younger than I, was afraid of "the pigs". That is, he was afraid of the noises around us. Butm being older, I knew that we were on the water and I could see the dark mass of water before my eyes every minute of the night. My father was the only one of the passengers who was able to be up.

\*\*\*\*\*





My grandfather with his family emigrated from Sweden in 1884. There were three children in the family, my father being the eldest, and my grandmother. My grandfather was a minister in the old country. With so many more and more of his countrymen leaving for America, he, with a religious zeal, felt that a minister to the immigrants' spiritual needs must be sorely wanting.

My grandfather, I was told, was also sadly distressed by conditions at home (in Sweden). There was a terrific amount of drinking going on throughout the country. In the little village where he was minister the people were not even sober when they attended church. There was a distillery in every home. The whiskey pot like the coffee pot was one of the necessary articles in every home. From early times the people had been allowed to make their own alcohol, enough for their own use. It was considered normal to start the day with a quart of whiskey. To a great many persons a quart of whiskey was considered the right way to start the day. There were also drinks at every meal and many got to the point where they lost their farms and everything they had through drink. Agricultural activities were diminished and many measures of corn and grain were used for whiskey instead of food which was so sorely



needed. It got to be a great national problem. This same condition was found in all the Scandinavian countries. This was the quickest way to feel warm, comfortable, and well-fed, which so many of the peasants were not, living as they did under the most trying conditions of cold and many times actual want.

\*\*\*\*\*



I left Sweden and came to America in 1923. My family was one of the old families in Sweden who in by-gone days had received special land and privileges from the king. But we were not of the nobility. Our estate was located in Skåne, one of the southern provinces of Sweden, and had been in our family possession over one-hundred and fifty years. My great grandfather had been a general in the Finnish war of 1808.

My education had included the German, French, and English languages so that I was able to understand and speak English before I came to America.

Before, and at the time that I left Sweden, I had become interested in the political situation in my native land. The social-democratic type of government had then begun to replace the old conservative policy of the country. I traveled all over Sweden making speeches for trade-unionism and socialism. I was very enthusiastic for the cause and everywhere that I went among the workers I found the greatest response.

The workers in Sweden had now become thoroughly awakened to the necessity of uniting in the trade-unions and through this solidarity demanding their rights.





Because of the industrialization of the country, Sweden was now confronted by the problem of the industrial worker. Directly after the war the country faced a great crisis.

The events that had now taken place in Russia were of great significance to Sweden as to all of the neighboring countries. Having the Bolsheviks so close put a great scare into all of the Scandinavian governments. During the civil war in Finland, Sweden was asked to send troops to help fight the Red Army. Although Sweden was the natural ally of Finland she refused to help and Germany came to the rescue. The Swedes were at that time afraid that in the case of success for the Red Army in Finland, the "reds" would simply continue down through Sweden. But whatever the fright, the fact is that all these countries have left no stone unturned in the way of social reform.

After universal suffrage was accomplished in 1921, when the women received their political rights, the social-democratic party became the strongest in parliament. The party's foremost representative, Branting, was twice minister of state and was chief over a state committee composed of social-democrats. To the extreme left in the Swedish parliament there is now a Communist Party. This



was organized after the pattern of the Russian Bolsheviks and is naturally far from satisfied with the socialists and their reforms.

But owing to the dire position of the ruling class something had to be done, and done quickly, to satisfy the workers who were then on the point of active revolution. During this critical time the royal family were ready at any moment to flee the country. To save themselves, parliament, the king, and all individuals of high political power have had to work for one social reform after another, making the country more and more democratic. This social work has naturally resulted in many laws and regulations for the betterment of working conditions and a better living for the workers. And these parliamentary reforms also kept the country together during a very critical time.

Conditions among the workers in Sweden have probably never been quite so bad as in the large industrial nations. But conditions were bad enough, and would have grown worse if the workers had not organized as powerfully as they did. The Swedish workers fought hard for better hours, better pay, and for a little more security in their lives. And these objectives they have accomplished through the unions. The employ-





ers have also organized and have at times used drastic means in making the worker come to terms. But when the trade-union movement arrived in Sweden, it came along with socialism, and the socialists stood behind the workers in their demands.

Among the laws that have been enacted and enforced are those that protect workers from health and bodily dangers of certain trades; the regulation of child labor and also of women's work; accident insurance and insurance during illness; and an eight hour day. The state also gives help in the way of loans to workers so that they may be able to own their homes. The state also established a universal pension law in 1913. Before this time only those who worked directly for the government were pensioned. Now every Swedish man or woman has a right to a pension when unable to work, and under all circumstances when they reach the age of sixty-seven. (There are some restrictions in the case of convicts, drunkards and those who have tried to falsify their incomes or to defraud in any way.) This pension law necessitates that all who are able to work must give to the state a yearly pension fee. This fee must be given from and at the age of sixteen years and until the age of sixty-six years. The amount of this annual fee



is regulated by the size of the yearly income. The state and the different communes have to make up a deficit yearly. The sum collected from the workers and combined with the interest on this same money is not enough to give each old person even the most meagre <sup>or</sup> existence. The highest yearly pension is around three-hundred and fifty kronor for men and about three-hundred kronor for women. The reason for giving the women less per month is because their average life time is longer. There are also more old ladies than there are old men, even though there are over four thousand more boys than girls born yearly. The old age pensions are also more costly here because Sweden has double the number of old people, over sixty-seven years of age, than any other civilized state.

The industrialization of the country has brought many new problems and much unrest to the Scandinavian peoples. Norway tried to solve matters by holding back on her industrial development, that, she tried keeping exploiters, etc. within bounds. Norway also kept the large natural resources and utilities in the grasp and under the control of the government. But these Scandinavian countries are poor and the farm lands are not able to support the people. It is a difficult thing



to curtail the industrial development. These countries have great natural resources such as water, for power, forests, mines, etc., that are ideal for industry. But at once there is the great temptation to exploit both the country and its people. The Scandinavian countries have been grappling with these problems for years and are still at it.

One thing that Sweden has had to do, on a grand scale, is to tax large incomes, estates, and inheritances. This has not been so popular, especially among the large landowners and the families who have lived in their large ancestral homes as far back as they can remember. Some of these places with retainers and all are like small villages over which the owners of the estate rule. These places have been handed down from father to son for several hundred years. Most of these places have been grants from former kings and these families have lived according to old traditions and have been more or less a law unto themselves. The times have changed drastically for these people. Now when there is an inheritance transfer a large sum goes back to the state. These taxation laws have been very strict and enforced by the government. With this money the state has been able to support and work out many of the social reforms that otherwise would have been impossible.





The state also has a big national debt as the government has not hesitated in getting deeper and deeper in debt in handling or solving its different problems. It is difficult to say if a state fundamentally based on the old principles can continue working out its salvation and fulfill its obligations to its people. The Scandinavian countries have worked hard in their efforts towards a safe democratic government.

My reasons for coming to America were purely personal.

XXXXXXXXXXXXXXXXXXXX



257

I was born in northern Sweden in a town the entire population of which depended almost entirely on the local iron smeltery and steel mill for a living.

My father was foreman in the tube department of the steel mill and made a comfortable living for his family.

I attended school and got a fair elementary education. When I was fourteen I got a job carrying mail from the railroad station about three English miles from the town to the town post office. This work was not hard as a rule and did not interfere with my schooling, but in the winter I was often taxed to my limit as I had to drag a sled and often had to break trail through the fresh snow.

I grew up big and strong like most of the people in that country and at seventeen started to work in the mills. I soon got a job in the machine shop and learned the machinist trade or as much as I could learn in a shop devoted to specializing on steel mill upkeep.

When I was twenty my father advised me to go to America. He pointed out to me that men in steel mills





and smeltary work seldom lived beyond forty. The hard and almost continuous work in excessive heat wore them out in a comparatively short time and if they did not die they were not good for much after forty.

\*\*\*\*\*



The lure of generous wages for finer cooking in private American homes brought this Swedish woman, named Alma, to the United States. She was well trained previously, having been employed in the capacity of a cook in the Royal Family of Sweden.

My home in Sweden was in the country, or rather adjacent to a small village where we attended school, church and could do some trading close home.

In my home we had plenty as conditions ran in that country, plenty of what we had, but of course very little variety.

We were farmers. My father had a good sized place on which he raised stock, cattle and horses, with a few sheep. The cattle and horses as a rule are smaller than here, as I recall now, sort of stunted. The sheep yield a poor grade of wool.

We raised hay food, -- also some barley, hemp, potatoes in large amounts for sale and our own use. We had a garden and raised a few vegetables but as a rule few vegetables will pay for the trouble, as they do here.

The seasons there are very different and because of long, extremely cold winters, the growing season is



short.

Sweden is even colder than Norway. Winter is very, very long, rivers and lakes are frozen and snow covers the ground five or six months of the year. In fact the ground is always covered with snow as early as August. Such a thing as "spring weather" is almost unknown.

My old country is really quite beautiful. About half the surface is covered with forests, pine, birch and fir trees, all of them like a picture. There are very many lakes, of great beauty, and the rivers too are beautiful, all flowing down the slopes, south eastward.

Only a very small area of the country is fit for farming and cultivation, and even this is not very fertile. My father had to work with his land, fertilizing it, etc.

But we had plenty of wood, which was cut and hauled and stored in convenient places for winter use. We had built sheds usually adjacent to the house and barn, where the men had access one to another without going outside, or without too much exposure, for after hewing and hauling the logs, the cutting in stove





lengths was usually done in winter during the long cold spell.

We stored the winter vegetables, too, and vast bins of potatoes. Fish, too, is found in such abundance there, abounding in all the lakes and rivers, that in consequence fish forms a very important part of the diet.

In fact we dried, pickled and otherwise preserved fish for winter use. Often we smoked certain kinds. We also smoked beef and prepared many other foods for winter, which we secured in the milder season.

Farther north the reindeer is about the only animal raised successfully. Of course there are wild animals in the forests, many kinds of such as foxes, martens, lynx. Then there are rabbits and squirrels, these the men hunted all through the winter and we liked them for fresh meat.

Life there was very different from over here in America. We prepared for the long winter with great care. We had food supplies carefully hoarded, the wood for fuel, and we always looked out to have necessary supplies in the house, in case the weather was severe, making it hard to go after supplies.

Then too in our household supplies, such as everyday clothing, sheets and pillow cases, towels, etc. we



~~we~~ always kept what now appears to me vast amounts.

This was necessary, for when I lived there at home, we never washed but once in five or six weeks, so with a large family many pieces of everything were necessary.

When we did the laundry, we washed for several days, rested, and then ironed for as many days, until all the linens and other clothes were fresh and clean and back in their accustomed places.

We children had a long distance to go to school. We usually all went together, warmly dressed, sometimes several pairs of knitted hose, etc. worn over the other. If the weather was very extreme, such as when blizzards came down from the north with severity an older member of the family would take us, often in a sled, or a neighbor might take the children of several families together, the fathers taking turns to get the children to school.

We were usually home again by four or four thirty, when we always found coffee ready. You know the Swedish people drink a very great deal of doffee, adults and children alike. We had some rolls with jam, or Swedish pastry which we made at home, or home made tarts. We never felt any bad effects from so much coffee. It was so very cold, it did us good. We really had four meals





a day with coffee every time. In fact the coffee pot, a great big one, always stood on the back of the big kitchen cook stove and there was coffee in it all the time. Whenever a chance person stopped in the first thing we did was to give him a cup of coffee. And when it was most severe winter weather and the men were working out on the barn or sheds, they might come in any time for a warming cup of coffee.

Sweden country is very, very beautiful. You cannot appreciate how beautiful until you have seen it.

The country is really a series of tablelands or plateaus, like successive terraces falling away from the high westward mountains into the low lying Baltic plains. The mountains are not like ordinary mountains, high jagged ridges, but just the high parts of these plains, in part heavily covered with snow and ice, which have moved downward leaving portions bare.

While we thought the winters were very cold, the climate there is really quite mild for its extreme northern position.

There are now very good highways. The natural highways are fine when kept up. Now these have had more care and traveling is quite good. Steamboats and other watercraft come all the way up the Gulf to the seaports when the water is free of ice. Lumbering and manufacturing



wood products is very important as a national industry. They make lumber products and wood paper pulp. Stocks are largely moved after the summer thaw of ice in the waterways.

All through Sweden good schooling is valued. Children go to the school nearest home, later to the larger schools and some times to learn a trade. When I grew older I had some trips to different places. I went several times to Stockholm which is a very fine city with much to see and learn. There are fine schools there too.

I was trained to do all kinds of housework, sewing and particularly cooking. Then I had a place working in the Royal Palace, and my cooking was liked. After a time I knew some people coming to America because they could get better wages for their work over here, and so I came too, and located in Seattle.

\*\*\*\*\*





SFH 23

P&V Rabin

P&V's: series E - Scandinavian  
Scandinavian B - Manuscript pp 178

Report B

3/4

178



